
THE CRITICAL REVIEW.

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ARTICLE I.

The History of the Lower Empire, beginning from Constantine the Great. Translated from the French of M. le Beau, Vol. I. 8vo. Pr. 5s. boards. T. Davies.

THE transactions of the Romans undoubtedly constitute the most beautiful and most entertaining part of profane history, which ought therefore to be read with the greatest attention. It abounds with such a variety of important events, and affords such repeated occasions for reflexion, that it might very well supply the place of every other branch of history, in forming a school, as it were, of all the moral virtues.

This history is divided into two grand periods; one, containing the times of the republic, and the other those of the Roman emperors. In these different periods, the Roman state bore an exact resemblance to the different ages of human life. Governed in its infancy by kings, who formed its constitution for a long existence; under its consuls ever active, and invigorated by the constant exercise of arms, it arrived in the days of Augustus to its maturity, and notwithstanding the disorders of a military government, supported its grandeur during three centuries, that is, to the reign of Constantine the Great.

The reign of this prince is a famous æra; the Christian religion rescued from the hands of executioners, to be invested with the imperial purple, and the seat of the Cæsars transferred from Rome to Byzantium, give an intire new face to

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the government of that mighty state, which from this very æra of Constantine the Great, to the taking of Constantinople by the Turks, assumes the name of the Lower Empire. Down to this æra Rome was distinguished by a number of eminent historians, both Greek and Latin, whose writings are as much admired for the beauty of the stile, as for the importance of the subject. The same cannot be said with regard to the history of the Lower Empire. We have no other accounts of the emperors, but such as were written by persons, either greatly prejudiced, or of weak capacities. The body of these historians is what we properly call the *Historia Byzantina*. The first of these is Zozymus, who lived under the emperor Arcadius; next to him follows Procopius, who flourished under the emperor Justinian; and both of them were very partial, satirical writers. The following reigns were written by several persons, the chief of whom are Theophanes, Theophylact Simocatta, Cedrenus, Nicephorus, princess Anna Comnena, Glycas, Nicetas, Nicephorus Gregorius, Curopalates, John Cantacuzenus, Cinnamus, Pachimerus, Constantine Manasses, and Ducas. Most of these writers have almost copied from each other, and having but a very small degree of understanding, with a high share of credulity, they seem to have committed to writing, without judgment or discernment, whatever came to their knowledge.

To rescue this branch of the Roman history from the confusion and intricacy in which it lay entangled, was the arduous task of the very learned M. le Beau, professor Emeritus in the university of Paris, and perpetual secretary of the Royal Academy of Inscriptions and Belles Lettres. He has undertaken to write the history of Constantine and his successors, down to the time when their power, shaken without by the attacks of barbarians, weakened within by the incapacity of the princes, sunk at length under the arms of the Turks. This work is the history of the Roman empire, in its old age; it was at first vigorous, and its decline was not sensibly perceived till under the descendants of Theodosius; from that time to its fall is a space of more than a thousand years. M. le Beau has attempted to dispel the obscurity of barbarous and inelegant writers, to weigh their authorities, to point out their different degrees of credit, and upon the whole, to furnish the reader with such a narrative of the Byzantine accounts, as shall be respected for its exactness, and admired at the same time for its perspicuity and elegance. He never fails to quote his authorities with the most scrupulous diligence, and is critically severe in his manner of applying them; he embraces every opportunity of discouraging vice, and commending virtue and religion;

in short, he renders his work both useful to the learned, and improving to those who read only for moral instruction. The history of the Lower Empire is a performance every way worthy of descending to posterity, and very different from those futile fugitive pieces, with which the literary world is almost overwhelmed.

We have here under our examination the first volume of this very learned and useful work, translated into English. It contains the reign of Constantine the Great, with an introduction relative to the transactions of the empire, from the elevation of Dioclesian to the imperial dignity in the year of Christ 284. We shall not pretend to give an exact analysis of this performance; many of the particulars are already sufficiently known, especially as to what concerns the life of Constantine, and the ecclesiastical affairs during his reign. We shall therefore confine ourselves to what more intimately relates to laws and government, and to a few striking events, that, perhaps, may be worthy of a more accurate discussion.

Our author dates the birth of Constantine in the year 274, the 27th of February; and says it happened at Naissus in Dardania, now called Nice, or Nissa, in Servia; contrary to the received opinion of English writers, followed in this point by Baronius, who insist that their island gave birth to this prince. This opinion, however, is as well supported, as that which supposes him to have been born at Naissus; the chief authority for the latter is that of Stephanus, by whom Naissus is called the birth-place and work of the emperor Constantine, whereas the former is supported by a passage in a panegyric pronounced before Constantine, wherein the orator, addressing the emperor, told him, that he had ennobled Britain, *illic oriendo*; which words, without the greatest violence and distortion, can bear no other meaning than that of *being born there*. We should be therefore sorry to give up an opinion which reflects so much glory on our country, without some further proofs capable of outweighing the authority of cotemporary writers.

With regard to his family, there is no doubt of his nobility by the father's side; but there is some uncertainty with respect to his mother: she is represented to have been born in Great Britain, at Triers, at Naissa, at Dispanum in Bithynia, at Tarsus, at Edeffa: the safest way, our author says, is to acknowledge that we are absolutely ignorant of the country and the parents of this princess. Some ancient authors leave Helena only the name of Concubine; but she must certainly have been wife to Constantius the father of Constantine. What may have contributed to propagate the contrary opinion, is,

that Constantius espoused Helena in a province where he had a command; and the Roman laws did not authorize a marriage contracted by an officer in the province where he commanded; but another law added, that if at the expiration of his commission that officer continued to treat the woman, whom he had taken in the province, as his wife, the marriage became lawful.

When Constantius Chlorus was made Cæsar in 292, and sent into Gaul for the defence of the west, Constantine was entering upon his nineteenth year. Dioclesian kept him near his person as a hostage to assure himself of the fidelity of his father, and caused him to be treated with great distinction. He took him with him into Egypt, in the war against Achilles, where young Constantine gained the affection of the troops by his intrepidity and good conduct. His rising glory drew upon him every eye. 'At his return from Egypt,' says our author, 'the people ran out to meet him; every thing announced a prince born for the empire. He marched at the right hand of Dioclesian. A noble haughtiness, and an air of strength and vigour, excited at the first glance a sentiment of fear. But this warlike aspect was softened by an agreeable serenity, spread over his features. He had a great and generous heart, full of courage, and a love of justice, which moderated his natural ambition. His temper was quick and ardent, without being precipitate; penetrating without mistrust, and without jealousy; prudent, and at the same time ready in determining. In short, to finish here his portrait, his visage was broad, and of a fresh colour, with but little hair and beard, his eyes large, his looks piercing but conciliating, his neck rather thick, and his nose aquiline, his constitution delicate, and rather unhealthy, but which he contrived to save by moderation in his pleasures.'

'He was chaste in his manners, and his youth was free from the follies incident to that age. He married young, and the birth of Minervina, his first wife, is as unknown as that of Helena his mother. The issue of it was a prince, named Crispus, eminent for his good qualities.'

Historians are not agreed with respect to Constantine's knowledge and taste for letters; some allow him only a slight tincture, and others represent him as thoroughly versed in them. After the expedition into Egypt, he attended Galerius in several wars, who grew jealous of his singular valour, and resolved to ruin him: under the pretence of procuring him glory, he exposed him to the greatest perils. Constantius had several times demanded the return of his son, without success; but at last, being upon the point of going into Britain


to make war against the Picts, he spoke in a firmer tone; and Galerius at length consented to the departure of Constantine. This prince flying with the utmost expedition, took care to have all the post-horses that he left on his route to be hamstringed, a precaution which he found necessary, Galerius having given orders that he should be pursued and brought back. He arrived at the port of Boulogne, just as his father was ready to set sail for Britain, whither he accompanied him, saw him die, after conquering the Picts, and was declared emperor in his stead, July 25, 306. Galerius refusing to give him any other title than that of Cæsar, he contented himself with it, but still exercised an unlimited authority over the provinces subject to his command, namely, Gaul, Britain, and Spain.

Constantine soon after married the daughter of Maximilian, Flavia Maximiana Fausta, having buried his first wife Minervina, before the death of his father Constantius. He published an edict for restoring tranquillity to the Christians in the provinces of his department; and not long after was obliged to declare war against the Franks, whom he defeated, and took two of their chiefs, or kings, prisoners: his conduct on this occasion was such as history must certainly condemn; for, instead of treating them with humanity, he exposed them in the amphitheatre to be torn by wild beasts, in order to strike a greater terror into the rest of the nation. But the Romans were remarkably cruel to their conquered enemies, as we might prove by the examples of Perseus, Hannibal, Mithridates, Antiochus, &c. &c. whom they persecuted with the most implacable resentment.

Our author then proceeds to give a summary account of the public transactions to the death of Galerius, which happened in 311. The empire was then in the hands of four chiefs, Maximin had the east; Licinius, Illyricum, Dalmatia, and all Greece; Maxentius, Italy and Africa; and Constantine his former partition. Maxentius behaved less like an emperor than a tyrant; though a coward, he was vain and presumptuous; he was, moreover, slothful and indolent, and so deformed of body and mind, as to be odious to his own people. Confiding in the number of his troops, he had a design of invading the portion belonging to Constantine, and this brought on a war, which deserves a more particular notice, on account of its connection with the establishment of the Christian religion.

Constantine, secretly solicited by the inhabitants of Rome, meditated the delivery of that city from the oppression under which it groaned. Never had the West set on foot such numerous armies. Maxentius assembled 170,000 foot, and

18,000 horse. Constantine had an army of 90,000 foot, and 8000 horse. Finding his forces so much inferior to those of Maxentius, and apprehending that he stood in need of extraordinary assistance from heaven, he began seriously to consider with himself what deity he should implore as his guardian and protector. He had inherited from his father some love and esteem for the Christians, but had not yet shewn any inclination to embrace a religion, which he both honoured and esteemed. He revolved in his mind the fallacious answers given by the oracles to other princes, and the success that had attended his father Constantius in all his wars, who acknowledged only one Supreme Being. Upon these considerations, he resolved to have recourse to the God of his father, and adhere to him alone: he beseeched him with ardour to enlighten his mind, and to aid him with his succour.

One day, as he was marching at the head of his troops, penetrated with these sentiments, a little after the hour of noon, the weather being calm and serene, as he often lifted up his eyes towards heaven, he perceived above the sun, towards the east, a bright cross, round which were traced in luminous characters these three Latin words, *in hoc vince*, by this conquer. This prodigy struck the eyes and the minds of the whole army. The emperor was in great pain about the meaning of this wonderful sight, till the following night, when our Saviour appearing to him with the same sign that he had seen in the heavens, commanded him to cause such another to be framed, and to make use of it as an ensign in battle, which would render him victorious. The next morning Constantine imparted his vision, or dream, to his confidants, and sending for the ablest artificers, ordered them to frame a cross of gold and precious stones, according to his directions. Eusebius, who assures us that he had seen it several times, describes it thus: it was a long staff plated with gold, having a traverse in the form of a cross; from the top of this staff rose a crown of gold enriched with precious stones, inclosing the monogram of  Christ, which the emperor chose also from that time to bear engraved on his helmet. From the traverse hung a square piece of purple stuff, covered with an embroidery of gold and precious stones. Below the crown, but over the colours, was the bust of the emperor and his children, represented in gold. These images were either placed upon the traverse of the cross, or embroidered upon the upper part of the colours themselves, for Eusebius does not clearly determine their position. The cypher, containing the two first letters of Christ's name, X P, was probably shewn to Constantine

stantine with the cross; and he caused it to be carried before him in all his wars as an ensign of victory. He likewise ordered several other crosses to be made in the same manner, and to be constantly carried at the head of his armies; it was afterwards the principal standard of his successors, and called *Labarum*, or *Laborum*. Some think this name was given it to signify, that, by its assistance, the toils and labours of the soldiers were to be ended; and others, that the emperor meant by the cross which he had received, he should put an end to the labours and persecutions of the church.

We have given this account of the famous *Labarum* at full length, as it has been an event of importance in itself, and a subject of great debate among the learned. Our author examines the matter with great candour and impartiality, frankly owning, that the Christian religion does not depend upon the truth of this miracle. He does not charge those who dispute the reality of the fact, as some zealots do, with temerity and infidelity, but relates, in a few words,, what has been said to destroy or to authenticate the reality of this event.

Among the ancient authors, some do not make mention of this apparition of the cross: the panegyrists particularly are silent; Porphyrius Optatianus, a cotemporary poet, takes no notice of it; Eusebius himself does not mention it in his ecclesiastical history; nor is it related by St. Gregory of Nazianzen, in his writings against Julian, where it would naturally have had a place. Eusebius, indeed, mentions it in his life of Constantine, and assures us he received it from the emperor's own mouth, who solemnly confirmed the truth of it by his oath. But does not this very oath render the thing suspicious? What occasion was there for an oath to prove a fact, of which there must have been so many witnesses, since Eusebius pretends it had been seen by his whole army? Lactantius, who lived at Constantine's court, speaks of this apparition of the cross, only as of a dream; in which he is followed by Sozomenus. Another objection is started from the uncertainty of the place where it passed; some stand up for Besançon, others for Sintzic on the Rhine; others for Numagen on the Moselle; and others, in fine, pretend, that it happened at the gates of Rome. Hence it is, that some modern writers reject the account as a pious stratagem of Constantine, contrived on purpose to animate his army. The learned Fabricius is of opinion, that Constantine did actually see a cross in the heavens, but that it was a natural phænomenon, which may be seen in the circle about the sun, and some of which kind have been frequently observed, when there has been a seeming appearance of two suns.

Against all these objections, those who defend the reality of this miracle, think, that the authority of Eusebius ought to preponderate. Can it be believed, that this writer would have offended the imperial majesty by a criminal imposture, which had it been contradicted by only one among such a number of eye-witnesses, would have exposed him to the indignation of the whole empire? As for Constantine's oath, it is strange that what is looked upon as proof of truth in the mouths of common men, should be construed as an argument of falsehood in that of so great a prince. Lactantius, not writing a history, destroys nothing by his silence, and he only speaks of the command that Constantine received in a dream the night before the battle with Maxentius, to cause the monogram of Christ to be engraved upon the bucklers of his army. The account of Sozomenus, who lived in the fifth century, only proves that this miracle was contradicted at that time; and when he quotes the oath of Constantine from Eusebius, he does not testify any mark of distrust. The silence of the panegyrists is of very little weight, for they were all idolaters, who would not relate any thing in favour of Christianity. Optatianus was also, according to all appearance, a pagan; and Eusebius, in his ecclesiastical history, has only skimmed over this war, having reserved the detail of it for the life of Constantine. As for St. Gregory, he is speaking only of the prodigies which hindered the Jews from rebuilding the temple of Jerusalem, and he had no occasion to depart from his subject for the sake of quoting examples of a similar kind. The uncertainty of the place is the weakest objection of all, since there are in history an infinite number of facts, the truth of which is not less acknowledged, though neither the place, nor sometimes even the time when they happened are known.

Constantine being determined after this miraculous vision, to adore that God alone who had appeared to him, applied to the most holy and most enlightened ministers, in order to be instructed by them in the mysteries of their religion, which he embraced, and his example was followed by the Imperial family. This was the triumph of the Christian religion, after it had been constantly proscribed and persecuted for almost three centuries, and undergone every trial necessary to ascertain its divine original. 'When Christianity, says our author, had no farther need of persecutions to evince its divine original, the persecutors became Christians; the emperors submitted to the yoke of the gospel; and the miraculous conversion of Constantine may be said to have caused the cessation of a greater miracle in the world.'

In the beginning of the year 312, Constantine passed the Alps, made himself master of several cities, and nothing retarding his progress he arrived within sight of Rome, and encamped over against Ponte Molle, then called Pons Milvius, a stone bridge of eight arches over the Tiber, about two miles from Rome. Maxentius, through timidity, kept himself for some time within the walls, but encouraged at length by an answer, upon consulting the Sibylline books, he marched out to meet his enemy. The battle was fought with great obstinacy on both sides, till Maxentius's cavalry being broken, the tyrant fled, and was drowned in crossing the Tiber. The success of this day occasioned all the gates of the city to be opened to the conqueror: he entered by the triumphal gate, mounted on a car, and went directly to mount Palatine, where he chose his residence. The public festivals and rejoicings lasted seven days, during which all possible honours and demonstrations of respect were paid him. But the most considerable monument erected in honour of him was the triumphal arch, which still bears his name, and is to be seen at the foot of mount Palatine, near the amphitheatre of Vespasian. It was built chiefly with the ruins of ancient works, particularly of the arch of Trajan. Connoisseurs observe, from the comparison between the figures taken from the ancient monuments, and those which were of the workmanship of that age, that the taste for the arts must have been already greatly degenerated.

The public tranquillity being thus restored, this great prince applied himself to the affairs of government, of which our author gives a very satisfactory detail. It would be contrary to our plan to follow him throughout, only we shall make a few strictures with regard to his new laws, an article we think most worthy our notice. As so memorable a revolution might be expected to produce a great number of informers, a race of men whom he detested, as feeding on the misfortunes of their fellow-citizens, he enacted two laws, by which he declared all informers, and such as attempted to disturb the tranquillity of private persons with unjust facts, guilty of death. He restored the senate to its former lustre, filling it with persons of the greatest merit. Ascribing all his successes to the influence of the salutary sign of the cross, he caused a statue to be erected to himself, holding a cross in the right hand, with an inscription importing that by that sign he had delivered the city from a tyrannical yoke. About the month of November 312, an edict was issued in his name, putting a stop to the great persecution, which had been begun by Dioclesian. Being acquainted with the character of the Christian religion, so

to perceive that it abhorred blood and violence, he acknowledged no other instruments of propagating it than instruction and soft persuasion : full of this idea, he was cautious of irritating the minds of his people by rigorous edicts. Rome was the centre of idolatry ; before he proceeded to shut up the temples, he wished to see them deserted. Punishments would have produced obstinacy, and an abhorrence of Christianity ; Constantine had the art of inspiring the love of it. His example, his favour, his benignity, even made more Christians, than torments had made apostates, under the persecuting princes. Full of zeal for the majesty of sacred worship, he heightened its splendor by erecting and adorning several churches, among others those of St. Peter in the Vatican, St. Paul, St. Lawrence, St. Agnes, &c. which he endowed with lands and revenues.

• Whilst he was employed in advancing the interest and dignity of the church, he did not lose sight of the civil administration. He enacted several wise laws, which have been preserved in the Theodosian and Justinian codes, and must do honour to his memory ; among others, that to prevent judges from proceeding too hastily to condemn the accused before a full and thorough conviction ; that, to protect minors from the dishonesty of their guardians ; that, declaring all persons who were notorious for their crimes, incapable of holding any employment ; that, declaring that no prescription could lie against liberty ; that, to prevent delays, frauds, and chicanery both in the judges, and those who had their suits depending, and to limit their duration to a short term ; that which grants a liberty of appeal from all the tribunals, except that of the præfects of the prætorium, who are properly the representatives of the prince in the administration of justice ; besides several other regulations, which shew his inclination to favour the rights of liberty, without violating those of justice. Some of his laws contain fine lessons of morality ; in one of them he says, “ we are of opinion that more regard ought to be paid to equity and natural justice, than to positive and rigorous right ?” in another he says “ the interest of our subjects is dearer to us than that of our treasury,” in consequence of which he prohibited the custom of imprisoning those were indebted to it, or inflicting any corporal punishment upon them : “ Imprisonment, he said, is intended only for criminals, or officers of the revenue who exceed their authority.”

After describing the embellishments and repairs which this great emperor made in the city of Rome, and enumerating the several acts of his munificence, the learned Mr. le Beau enters upon a discussion of a very nice chronological point, that of the

the indictions, which owe their first establishment to this prince in 312. The indictions are a cycle or revolution of fifteen years, made use of in reckoning time, the custom of which is still retained by the court of Rome. The first year of this cycle is called the first indiction, and so on to the fifteenth, after which a new cycle begins. We must distinguish three kinds of indictions, that of the Cæsars, stiled also Constantian, from the name of its institutor; it commenced on the 24th of September, and was for a long time adopted in France and Germany; that of Constantinople which commenced with the Grecian year on the 1st of September, and was afterwards the most universally used: lastly that of the popes, who at first followed the computation of the emperors; but after Charlemagne they formed a new indiction, which they commenced at first on the 25th of December; afterwards on the 1st of January, this last method still subsists at this day; thus the epoch of the pontifical indiction goes back as far as the 1st of January; in the year 313. The reasons of this institution are dubious and obscure. In the Roman laws the word *indictio* signifies *assessment of taxes*, or a *declaration of the sum to be paid by each town or province*. It is therefore highly probable that this term has a reference to some taxation. But what was this tax, why this circle of fifteen years? There is the doubt which the learned are at a loss to solve. Baronius conjectures, that Constantine limited military employments to fifteen years, and that at the expiration of that term, proclamation was made for raising an extraordinary tax for the payment of the soldiers discharged from service. Petavius thinks this opinion of Baronius more probable than any thing that has been said by others on the same subject. The motive that determined Constantine to fix the commencement of the indiction on the 24th of September, is also uncertain. Some moderns suppose the 24th of September to have been the day on which Maxentius was defeated, and that Constantine thought proper to connect it with the origin of the indiction, as a remarkable epoch. But it is proved, by a very authentic calendar, that the defeat of Maxentius did not happen till the 28th of October. Our learned author hazards a conjecture of his own upon so intricate a subject, viz. that Constantine being desirous of distinguishing his victory by a new epoch, removed it back to the autumnal equinox, which at that time fell on the 24th of September. There is not one of the cardinal points of the solar year, that has not served to fix the beginning of years among different people. It is natural therefore to believe, that of the four principal points of the solar circle, Constantine preferred that which approached nearest the event, from which
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he took occasion to establish a new cycle. We must own that the conjecture is very ingenious, and founded in great probability.—The limits of our periodical examination will not permit us to attend the author any farther at present in the life and reign of Constantine the Great; we shall therefore reserve our farther remarks for another Review, and only observe by the way, that the translation of this excellent work appears to us to have been done with great fidelity, and to be as little exceptionable as most translations with regard to propriety and purity of language.

II. *Observations on the prevailing Diseases in Great Britain: together with a Review of the History of those of former Periods, and in other Countries.* By John Millar, M. D. 4to. Pr. 12s. Cadell.

AT entering on the disagreeable task before us, we cannot help making one remark on the title of this production: the author affects to present us with observations on the prevailing diseases in Great Britain, while in fact he has not mentioned one disease which is more prevalent in Britain than in other countries. Inflammatory fevers are much rarer in Britain than in the more northern climates; and putrid fevers infinitely less frequent than in the southern. The dysentery has never been reckoned a prevailing disease in Great Britain; and the puerperal fever is not a local disease in any country whatever. This circumstance of a misnomer deserves the more to be remarked, as it not only affords a strong indication of the genuine design of this performance, but also a conjecture which will afterwards be more fully confirmed, that the author is not so much indebted for his observations to his own experience as to the writings of others, so far as his information extended, or he could interpret their sense. From whence may be inferred, what will likewise appear in the sequel, that not one original observation occurs in this whole production, which, were it divested of all its superfluous appendages, might be reduced to a size somewhat smaller than that of a six-penny pamphlet. Never have we perused any work to which the following passage from an ingenious author may be so properly applied as to that before us.

‘Elegance is difficult to attain; and, without great taste, very dangerous to attempt. What we principally require in medical writings, is the utmost degree of perspicuity, precision, simplicity, and method. A flowery and highly laboured language in these subjects is entirely out of its place, and creates
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a very just suspicion, that an author is rather writing from his imagination, than copying from nature. We have many bulky volumes in medicine, which would be reduced to a very narrow compass, were they stripped of all their useless prefaces, apologies, quotations, and other tawdry ornaments, and confined to the few facts they contain, and to close inductive reasoning*.' We have every thing here but the apologies.

This work is divided into three parts; of which the first treats of inflammatory diseases, the second of putrid fevers, and the last of diseases which partake both of a putrid and inflammatory nature. As the first of these articles is only a superfluous repetition of the practice of almost every author who has wrote on the subject, we shall pass over it. But before we proceed to the second part it will be necessary to premise a few observations which will unravel the principles on which it is founded; and, by tracing them to their genuine source, discover with what propriety Dr. Millar can arrogate to himself the invention either of the opinions or practice exhibited in this production.

It is many years since physical writers began to explode the multiplicity of distinctions with which the history of fevers had long been extremely incumbered. The judicious Dr. Freind in particular, who favoured the world with an excellent commentary on the epidemics of Hippocrates, which were formerly regarded as fevers of a very different and anomalous nature, declared, that in his opinion they were not dissimilar, but had been the fevers of all former ages, and would for ever remain the epidemic diseases of future times. This observation he evinced more clearly from a comparison of the fevers delineated by Sydenham with those of Hippocrates and each other, from which it appears, that, notwithstanding the great diversity between the climates of England and Thasos, there is scarce the smallest difference to be perceived among the fevers of the two countries; and that all the fevers described by Sydenham as dissimilar, the petechial perhaps excepted, differed not so much in kind as in degree. This doctrine is still farther ascertained by Dr Lind, at Portsmouth, who, in his Essay on the Diseases incident to Europeans in hot Climates, has shewn that the remitting fever is the most predominant and universal disease over the world, and the grand epidemic in every country: Tissot, likewise, is so explicit on this subject as to affirm, that all the primary fevers may be reduced to

* Observations on the Duties and Offices of a Physician.

four classes, namely, the inflammatory, putrid, intermittent, and such as are compounded of those: and if we include the putrid and intermittent in one class, as all fevers which are cured by the bark are supposed to proceed from a septic cause, we shall reduce the catalogue of fevers into three divisions, the inflammatory, putrid, and those which are compounded of both. After such an explicit declaration of the above mentioned physicians, not to produce Cleghorn and others, in regard to the division of fevers, what reader can peruse the following passage in this author without indignation and contempt.

‘ In my early practice I endeavoured, with care and attention, to investigate the symptoms by which the various species of fevers were to be distinguished, and attributed my want of success to a defect of penetration; but having had many opportunities, in a very extensive practice, of observing their different appearances, and finding a strong resemblance in all of them, I was at length persuaded, that many unnecessary and perplexing divisions had been assumed, which are not founded in nature, but contrived to decorate or support a favourite hypothesis. After the strictest enquiry, I could only observe three kinds of fevers; one, of the putrid class, attended with remission and intermissions; another, which is the concomitant of inflammation; and a third, in which the symptoms of inflammation and putrefaction are combined. But this being matter of fact, and not of opinion, I did not suppose that either the experience by which I had been convinced, or any arguments which might be advanced, could gain credit to an assertion so opposite to prejudices, established, almost without contradiction, from the age of Galen to the present time. I was therefore resolved, by searching the records of antiquity, to endeavour to trace these errors to their source.’

It was easy, indeed, to discover from the records of antiquity, and to pretend to ascertain by experience, what had already been discovered and ascertained by the repeated observation of others: and it is no less easy, though flagrantly false and ridiculous, to insinuate an almost total inattention of physicians to this doctrine, which is attempted, with unparalleled effrontery, in the subsequent paragraph.

‘ But though a most intricate division of diseases hath hitherto obstructed the progress of medicine, yet the similarity, which universally obtains, hath not altogether escaped the observation of several learned and judicious physicians, whose concurring testimony may be deemed a sufficient proof of any fact,

fact, however opposite to theories and speculative opinions, unwarily adopted without an accurate historical examination.'

But, to crown the absurdity of this author's pretensions, we are afterwards presented with the testimony of those very writers who have asserted the similarity of fevers, which, unfortunately for him, it was impossible entirely to conceal. As a farther specimen of this great inventive genius, we shall produce another of his discoveries, in which, however, he has been no less forestalled than in the former.

'An opinion hath prevailed, that inflammatory fevers are extremely frequent, not only in this country, but all over the world. The practice of physic hath been greatly influenced by this supposition, and it hath become an almost universal rule to bleed and use other evacuations, in the beginning of all acute disorders. This opinion I had also adopted, and on it my early practice was chiefly founded. Captivated with the beauty and ingenuity of Boerhaave's system, which I had been early taught, and in which I implicitly believed, I never doubted of its being consistent with truth, and founded on the most accurate and faithful observations. By that system I modelled my practice, and formed the most sanguine expectations of success, by following precepts founded on a theory so plausible and engaging. The event, however, disappointed my hopes; experience led me to doubt, and afterwards to reject the doctrine of obstruction and inflammation: and I am now firmly convinced from the result of a careful attention to diseases, during the course of an extensive practice, that inflammatory disorders are extremely rare, and that there are very few fevers, in this country, in which the antiphlogistic method of cure can be used with safety. Such cases, however, do sometimes happen, and the seldomer they occur, the more necessary it becomes that they should be accurately described, since a mistake in the beginning of these acute disorders can seldom be retrieved, and often proves fatal.'

In the next chapter, this extraordinary author appears, likewise, to claim the merit of a practice introduced above an hundred years ago, and is the method of curing fevers by the use of the Peruvian bark. It is unnecessary to inform our medical readers, that ever since the first importation of that invaluable medicine into Europe, it has been the great resource in the cure of all diseases of a putrid, remitting, and intermitting kind; and its encomiums are celebrated by all physicians. Among those who have carried the use of it to the greatest height, and are also the most lavish in its praises, are the famous

mous Sydenham and Dr. Morton; the evidence of both which physicians, however, in favour of the exhibition of the bark in acute diseases, strong and explicit as it is, though limited, the author of this production has most unwarrantably exaggerated, in notorious contradiction to their own express declaration. 'The judicious Dr. Sydenham, says he, was so much convinced of its superiority to every other medicine, that after it had been proscribed by unworthy misrepresentations, he again introduced it, and, after further experience of its efficacy, became more sanguine in its recommendations of it; and in his later practice, not only used it successfully in all fevers, which were not accompanied with inflammation, but also in many other diseases.' So far is it from being true, that Sydenham used the bark successfully in all fevers, which were not accompanied with inflammation, that we challenge this author to produce one instance where that great physician gives the smallest encouragement for administering the bark in any continual fever, except such as had originally been of the intermitting kind, and which he clearly describes, not as true continual fevers, but remittent, and only approaching to a continued form by a prolongation of the paroxysms. For a proof of which, we refer our readers to his answer to Dr. Brady concerning the epidemic diseases from the year 1675 to 1680.

This author misrepresents the practice of Dr. Morton no less than that of Sydenham. 'Dr. Morton, as he informs us, a physician of sound judgment and extensive practice, fully convinced of the advantages which would accrue to mankind, from the extensive application of this powerful remedy, expresses his gratitude to God for so valuable a discovery, and endeavoured to place its merit in a just point of view. He not only adduces a number of examples, which afford the most convincing testimony of its great efficacy, but also endeavoured to trace to their source the false opinions which had been circulated concerning it. He collected all the arguments advanced on both sides of the question, and clearly demonstrated the errors of those writers by whom it was rejected. He not only used it successfully in remitting, intermitting, and continual fevers, but prescribed it in many other cases which would, by the generality of physicians, be reckoned of a very opposite nature, and treated in a very different manner.'

Whoever will peruse the cases related by Dr. Morton, will find that he never gave the bark but during the remission of fevers; in testimony of which we shall here produce his own direct authority.

* Quocircà, missa hac methodo rationali curandi febrem *Συεχῆν*, quippe longa ac incerta, totus me demum accingam ad modum exhibendi corticis, in *Συεχῆι* tam spuria quam legitima describendum, unde earum causa, venenatum scilicet fermentum, modo magis compendiario tuto cito subigitur & deletur. Quid opus autem multa verborum ambage, ubi natura potius quam arte res agenda sit? Siquidem *antidotus* quocunque modo exhibita (modo exhibeatur) venenum delet. Fomite autem subtracto flamma sponte extinguitur, atque ubi natura a venenato fermento non amplius laceffitur, lubens quiescit. Ut totam rem paucis absolvam, *simplex* hujusce febris natura nihil præter *antidotum* forma ægrotanti gratissima exhibendum exigit; idque partitis vicibus, & durante remissione, ut spirituum regimini magis subiecta vires suos felicius exerceat. Indeque, quotiescunque ad ægrum advocor, simplici *Συεχῆι* laborantem; ubi nullum insolitum symptoma, aut gradum symptomatis solito vehementiorem deprehendo, si exacerbationes & remissiones statis ac certis periodis se invicem excipiant absque pomposo quocunque apparatu præcedenti, prima scilicet remissione opportuna, illico *cortic. Peru. elect.* in *subtilissimum alcohol. reduct.* ʒj. ʒ ss. ʒj. ʒ ss. pro ætat. forma boli, *haustus*, *pilul.* vel *electuarii* (prout æger ipse maluerit) exhibendum jubeo, repetendumque tertia vel quarta quaque hora extra paroxysmum, dum opus fuerit. Atque, ut veram dicam, vix aut ne vix unquam memini simplicem *Συεχῆν* post ʒj. antidoti exhibitam, superstitem fuisse.

* Sin adventus meus differatur donec *febris* hæc in augmento suo adeò provehatur, in continuam tam vergat, & paroxysmi ferè aboliti fuerint, aut saltem periodos suas ac statas ob *cephalalgram lassitudinem ulcerosam*, aut symptomata aliquod aliud solito vehementius subortum penè amiserit; post *clysteris* (modo indicetur) rejectionem, sanguinis ʒvj. viij. x. pro ætate, & symptomatum exigentiâ in ipsa exacerbatione illicò e brachio detrahendas jubeo, atque deinde *bolum theriacalem* cum hausti *julapii cordialis* exhibendum, qui ad libitum repetatur, ad spiritum elasticitatem resuscitandam. Et *vesicatorium* unum vel alterum, in eundem finem ad *nuchum* vel *carpos* internos applicandum prescribo: unde, uti *vigiliarum*, *dolorum*, cæterorumque symptomatum diminutionem ferè semper subsequutam esse memini, ita insuper inducias remissionum magis certas ac protensas observavi; qua occasione data, antidotum incunctanter exhibeo, atque ejus repetitionem, durantibus remissionibus, jugiter renovandam, cum felici successu & optato eventu impetro. Quid? quod spatio bidui, scilicet quamprimum *corticis* ʒvj. vel ʒj. æger devoraverit, ἀπορροήν fere semper invenit.

ni.' *Morton. Method. exhibend. Cortic. in Curatione Feb. continentis*, p. 131, 132.

We shall only produce one other passage from Dr. Morton, in the conclusion of which he expressly declares himself to the same purpose.

' Verum, si singulas historias recensere *Συνεχέων* non tantum legitimarum, verum etiam spuriarum, quas nuperrimè spatio scil. unius mensis, hoc pacto felicissime sanavi, in senili vel infantili ætate, atque in ipso puerperio, nimius essem. Fateor equidem ubi spirituum elasticitas a veneno ita opprimitur, ut vires *antidoti* regi et in actum deduci inde non possint, & *Συνεχης*, in *Συνοχόν*, malignam degeneret, me haud rarò sortem cæterorum medicorum participasse, & restitutionem elasticitatis spirituum enecatorum fere & sphacelatorum, methodo quacunque, sæpe incertò, sæpe incassum fereasse. Palam autem affirmo me multo solures hujusmodi ægrotantes, *deliriis, subsultibus tendinum*, cæterisque id genus symptomatis malignis obsessos, ab orci faucibus arte liberasse, ubi antidoti usus curationem auspicabatur; quam cum ab initio, alia quacunque methodo uteret; modo cum accersitus primò essem, umbra aliqua remissionum & exacerbationum superesset.' *Morton de Protei formi Febris continentis genio*, p. 152, 153.

The quotations which we have here adduced, from Sydenham and Morton, are sufficient to shew how much their practice is misrepresented by this author, who has not only egregiously mistaken their sense, but also falsely applied the general encomiums on the efficacy of the bark, to be found in these authors, to its particular utility in continual fevers; than which nothing is more contrary to their own express declaration, and the experience of all other physicians.

The only genuine authority produced by this author, for the successful exhibition of the bark in the exacerbation of remitting fevers, is taken from the inaugural Dissertation of Dr. James Lind, of Edinburgh, on whose evidence, adopted without any limitation in regard to the nature of the fever, and the heat of the climate, as is usual with Dr. Millar, we have the strongest reason to think he has entirely founded his practice. But whoever examines the history of the fever described by the above-named gentleman, will find, that it was of an highly putrid kind, as, indeed, it is denominated by Dr. Lind himself; and that, considering such a state of the disease, and the extraordinary heat of the climate of Bengal, it is reasonable to suppose that a more early exhibition of the bark would be absolutely necessary, than would be expedient, or even justifiable, in other circumstances. No general rule of practice, how-

however, in fevers, can justly be established upon instances taken from particular climates: for it is well known, that in the West-Indies, though the degrees of heat are pretty nearly the same as in Bengal, there is sometimes an absolute necessity of bleeding in the beginning of remitting fevers; which practice might prove deleterious in the place last mentioned, on account of the additional causes of malignity, from the putrid exhalations of the marshes. Hence, therefore, in Britain, and other temperate climates, where the causes of putrescency exist in a lesser degree, the use of the lancet will frequently be found necessary, though that operation ought always to be cautiously adopted in remitting fevers, and never without a due regard to the strength of the patient, and the violence of the symptoms. From these considerations it might have been expected that Dr. Millar would not have entirely omitted occasionally to recommend an evacuation, the neglect of which is sometimes as pernicious as the improper use of it. But this, indeed, is the less surprising, as, through the whole of this work, from a mistaken idea of the identity rather than similarity of fevers, he has confounded different fevers together, and consequently the method of practice. For mistakes of judgment, however, he might be entitled to some degree of lenity; but want of candor we cannot so easily overlook; and therefore we leave it to Dr. Millar's option, to which of the two we shall impute his adducing the evidence of other authors, in support of a doctrine which they never meant: as, for instance, with sir John Pringle's account of the remitting fever, he joins Dr. Donald Monro's account of the petechial: from whence it would appear, if, according to this author, these fevers are exactly the same, that the other two learned gentlemen must have known nothing of the matter, as they endeavour to describe them of a different species. But shall we, against Dr. Millar, dispute the perfect similarity of these fevers; or admit, in his favour, the double mistake, namely, that sir John Pringle, in attempting to describe the remitting fever, has stumbled upon the petechial; and that Dr. Monro, on the other hand, instead of the petechial, which he intended to delineate, has favoured us with a most accurate history of the remitting fever?

Having said thus much of the authorities on which the practice of giving the bark in continual fevers, and the exacerbations of the remitting, is unjustly endeavoured to be established, let us next examine how far it can be supported by this author's own experience. For this purpose, we shall, in our next Review, take a short view of the cases which he

has related of the remitting fever, and of his observations upon them.

[*To be continued.*]

III. *Miscellanies*; by John Armstrong, M. D. In Two Vols. 8vo. Pr. 6s. Cadell.

THIS collection is made by the doctor himself, and printed under his own inspection. This task, he tells us, he has long avoided, and 'would hardly have submitted to it now, but for the sake of preventing his works from being some time hereafter exposed in a ragged mangled condition, and loaded with more faults than they originally had: while it might be impossible for him, by the change, perhaps, of one letter, to recover a whole period from the most contemptible nonsense.' The publication contains most of the doctor's pieces formerly offered to the public, and several others which he informs us have lain by him for many years. He has lost and destroyed, he tells us, what would probably enough, have been better received by the great majority of readers than any thing he has published.—If he could have prevailed upon himself to have destroyed many things printed in these volumes, the best judges (for whom only the doctor publishes) would, we are persuaded, have honoured him with stronger marks of their approbation. Their commendation, however, he highly deserves, for not inserting into this collection a poem, which, though extremely censurable, contributed to his fame as a writer. The doctor seems very unreasonably apprehensive of his receiving disgust from the unmeaning praises of the public. His apprehensions upon this head, are, we imagine, out of all proportion to the grounds upon which he builds them. We dare venture to assure him, that though he had taken less pains to prevent them, the praises of the public upon this occasion, would have furnished a very moderate exercise for his philosophy.

'The Contents of the First Volume.

The Art of preserving Health. In Four Books.

Of Benevolence: An Epistle.

Of Taste: An Epistle to a young Critic.

Imitations of Shakespear and Spenser.

The Universal Almanac.'

The doctor's Winter-Piece, in imitation of Shakespear, was, he tells us, one of his first attempts in poetry, made when he was very young. It was just finished when Mr. Thomson's celebrated

lebrated poem upon Winter appeared. Mr. Thomson procured a copy, which he showed to his poetical friends, Mr. Mallet, Mr. Aaron Hill, and Dr. Young, who, it seems, did great honour to it. Mr. Mallet desired, and obtained the author's leave to print it, but altered his mind, so that this little piece has continued until now unpublished. After this account of it our readers will no doubt be curious to see it.

‘ Now Summer with her wanton court is gone
To revel on the south side of the world,
And flaunt and frolic out the live-long day.
While Winter rising pale from northern seas
Shakes from his hoary locks the drizzling rheum.
A blast so shrewd makes the tall-bodied pines
Unfinew'd bend, and heavy-paced bears
Sends growling to their savage tempements.

‘ Now blows the surly north, and chills throughout
The stiffening regions ; while, by stronger charms
Than Circe e'er or fell Medea brew'd,
Each brook that wont to prattle to its banks
Lies all bestill'd and wedg'd betwixt its banks,
Nor moves the wither'd reeds : and the rash flood
That from the mountains held its headstrong course,
Buried in livid sheets of vaulting ice,
Seen thro' the shameful breaches, idly creeps
To pay a scanty tribute to the ocean.
What wonder ? when the floating wilderness
That scorns our miles, and calls Geography
A shallow pryer ; from whose unsteady mirror
The high hung pole surveys his dancing locks ;
When this still-raving deep lies mute and dead,
Nor heaves its swelling bosom to the winds.
The surges, baited by the fierce north-east
Tossing with fretful spleen their angry heads
To roar and rush together,
Even in the foam of all their madness struck
To monumental ice, stand all astride
The rocks they washed so late. Such execution,
So stern, so sudden, wrought the grisly aspect
Of terrible Medusa, ere young Perseus
With his keen sabre cropt her horrid head,
And laid her serpents rowling on the dust ;
When wandering thro' the woods she frown'd to stone
Their savage tenants : just as the foaming lion
Sprung furious on his prey, her speedier power
Outrun his haste ; no time to languish in,

But fix'd in that fierce attitude he stands
 Like rage in marble.—Now portly Argosies
 Lie wedg'd 'twixt Neptune's ribs. The bridg'd abyss
 Has chang'd our ships to horses; the swift bark
 Yields to the heavy waggon and the cart,
 That now from isle to isle maintain the trade;
 And where the surface-haunting dolphin led
 Her sportive young, is now an area fit
 For the wild school-boy's pastime.

' Meantime the evening skies, crufted with ice,
 Shifting from red to black their weighty skirts,
 Hang mournful o'er the hills; and stealing night
 Rides the bleak puffing winds, that seem to spit
 Their foam sparfe thro' the welkin, which is nothing
 If not beheld. Anon the burden'd heaven
 Shakes from its ample sieve the boulded snow;
 That fluttering down besprinkles the sad trees
 In mockery of leaves; piles up the hills
 To monstrous altitude, and choaks to the lips
 The deep impervious vales that yawn as low
 As to the centre, Nature's vasty breaches.
 While all the pride of men and mortal things
 Lies whelm'd in heaven's white ruins.—

' The shivering clown digs his obstructed way
 Thro' the snow-barricadoed cottage door;
 And muffled in his home-spun plaid encounters
 With livid cheeks and rheum distilling nose
 The morning's sharp and scourging breath; to count
 His starving flock whose number's all too short
 To make the goodly sum of yester-night:
 Part deep ingurgitated, part yet struggling
 With their last pantings melt themselves a grave
 In winter's bosom; which yields not to the touch
 Of the pale languid crescent of this world,
 That now with lean and churlish husbandry
 Yields heartlessly the remnants of his prime;
 And like most spendthrifts starves his latter days
 For former rankness. He with bleary eye
 Blazons his own disgrace; the harness'd waste
 Rebellious to his blunt defeated shafts;
 And idly strikes the chalky mountains tops
 That rise to kiss the welkin's ruddy lips;
 Where all the rash young bullies of the air
 Mount their quick slender penetrating wings,
 Whipping the frost-burnt villagers to the bones;

And

And growing with their motion mad and furious,
Till swoln to tempests they out-rage the thunder;
Winnow the chaffy snow, and mock the skies
Even with their own artillery retorted;
Tear up and throw th' accumulated hills
Into the vallies. And as rude hurricanes,
Discharged from the wind-swoln cheeks of heaven,
Buoy up the swilling skirts of Araby's
Inhospitable wilds,
And roll the dusty desert thro' the skies,
Choaking the liberal air, and smothering
Whole caravans at once; such havoc spreads
This war of heaven and earth, such sudden ruin
Visits their houseless citizens, that shrink
In the false shelter of the hills together,
And hear the tempest howling o'er their heads
That by and by o'erwhelms them. The very birds,
Those few that troop'd not with the chimeing tribe
Of amorous Summer, quit their ruffian element;
And with domestic tameness hop and flutter
Within the roofs of persecuting man,
(Grown hospitable by like sense of sufferance;)
Whether the hinds, the debt o'th the day discharg'd,
From kiln or barn repairing, shut the door
On furly Winter; croud the clean-swept hearth
And chearful shining fire; and doff the time,
The whilst the maids their twirling spindles ply,
With musty legends and ear-pathing tales;
Of giants, and black negromantic bards,
Of air-built castles, feats of madcap knights,
And every hollow fiction of romance.
And, as their rambling humour leads them, talk
Of prodiges, and things of dreadful utterance;
That set them all a-gape, rouse up their hair,
And make the idiot drops start from their eyes;
Of church-yards belching flames at dead of night,
Of walking statues, ghosts unaffable,
Haunting the dark waste tower or airless dungeon;
Then of the elves that deftly trip the green,
Drinking the summer's moonlight from the flowers;
And all the toys that phantasy prank up
T' amuse her fools withal.—Thus they lash on
The snail-pac'd Hyperborean nights, till heaven
Hangs with a juster poize: when the murk clouds
Roll'd up in heavy wreathes low-bellying, seem
To kiss the ground, and all the waste of snow

Looks blue beneath 'em; till plump'd with bloating dropsy,
 Beyond the bounds and stretch of continence,
 They burst at once; down pours the hoarded rain,
 Washing the slippery winter from the hills,
 And floating all the vallies. The fading scene
 Melts like a lost enchantment or vain phantasm
 That can no more abuse. Nature resumes
 Her old substantial shape; while from the waste
 Of undistinguishing calamity,
 Forests, and by their sides wide-skirted plains,
 Houses and trees arise; and waters flow,
 That from their dark confinements bursting, spurn
 Their brittle chains; huge sheets of loosen'd ice
 Float on their bosoms to the deep, and jarr
 And clatter as they pass; th' o'erjutting banks,
 As long unpractic'd to so steep a view,
 Seem to look dizzy on the moving pomp.

Now ev'ry petty brook that crawl'd along,
 Railing its pebbles, mocks the river's rage,
 Like the proud frog i' the fable. The huge Danube,
 While melting mountains rush into its tide,
 Rolls with such headstrong and unreined course,
 As it would choak the Euxine's gulphy maw,
 Bursting his chrystal cerements. The breathing time
 Of peace expir'd, that hush'd the deafning scenes
 Of clam'rous indignation, ruffian War
 Rebels, and Nature stands at odds again:
 When the rous'd Furies of the fighting winds
 Torment the main; that swells its angry sides,
 And churns the foam betwixt its flinty jaws;
 While thro' the savage dungeon of the night
 The horrid thunder growls. Th' ambitious waves
 Assault the skies, and from the bursting clouds
 Drink the glib lightening; as if the seas
 Wou'd quench the ever-burning fires of heaven.
 Strait from their slipp'ry pomp they madly plunge
 And kiss the lowest pebbles. Wretched they
 That 'midst such rude vexation of the deep
 Guide a frail vessel! Better ice-bound still,
 Than mock'd with liberty thus be resign'd
 To the rough fortune of the froward time;
 When Navigation all a-tiptoe stands
 On such unsteady footing. Now they mount
 On the tall billow's top, and seem to jowl
 Against the stars; whence (dreadful eminence!)

They

They see with swimming eyes (enough to hurry round
 In endless vertigo the dizzy brain)
 A gulph that swallows vision, with wide mouth
 Steep-yawning to receive them; down they duck
 To the rugged bottom of the main, and view
 The adamantine gates of vaulted hell:
 Thence toss'd to light again; till borne adrift
 Against some icy mountain's bulging sides
 They reel, and are no more.—Nor less by land
 Ravage the winds, that in their wayward rage
 Howl thro' the wide unhospitable glens;
 That rock the stable-planted towers, and shake
 The hoary monuments of ancient time
 Down to their flinty bases; that engage
 As they would tear the mountains from their roots;
 And brush the high heavens with their woody heads;
 Making the stout oaks bow.—But I forget
 That sprightly Ver trips on old Winter's heel:
 Cease we these notes too tragic for the time,
 Nor jar against great Nature's symphony;
 When even the blustrous elements grow tuneful,
 Or listen to the concert. Hark! how loud
 The cuckoo wakes the solitary wood!
 Soft sigh the winds as o'er the greens they stray,
 And murmuring brooks within their channels play.'

The four following stanzas were written in imitation of Spencer, at Mr. Thomson's desire, to be inserted into his *Castle of Indolence*.

' Full many a fiend did haunt this house of rest,
 And make of passive wights an easy prey.
 Here Lethargy with deadly sleep oppress'd
 Stretch'd on his back a mighty lubbard lay,
 Heaving his sides; and snored night and day.
 To stir him from his traunce it was not eath,
 And his half-open'd eyne he shut straightway:
 He led I ween the softest way to death,
 And taught withouten pain or strife to yield the breath.

' Of limbs enormous, but withal unsound,
 Soft-swoln and pale, here lay the Hydropsie;
 Unwieldy man, with belly monstrous round
 For ever fed with watery supply;
 For still he drank, and yet he still was dry.
 And here a moping Mystery did sit,
 Mother of Spleen, in robes of various dye:
 She call'd herself the Hypochondriack Fit,
 And frantick seem'd to some, to others seem'd a wit.

* A lady was she whimsical and proud,
 Yet oft thro' fear her pride would crouchen low.
 She felt or fancied in her fluttering mood
 All the diseases that the Spitals know,
 And sought all physick that the shops bestow;
 And still new leaches and new drugs would try.
 'Twas hard to hit her humour high or low,
 For sometimes she would laugh and sometimes cry,
 Sometimes would waxen wroth; and all she knew not why.

* Fast by her side a listless virgin pin'd,
 With aching head and squeamish heart-burnings:
 Pale, bloated, cold, she seem'd to hate mankind,
 But lov'd in secret all forbidden things.
 And here the Tertian shook his chilling wings;
 And here the Gout, half tyger half a snake,
 Rag'd with an hundred teeth, an hundred stings:
 These and a thousand furies more did shake
 Those weary realms, and kept ease-loving men awake.*

The second volume contains *The Forced Marriage*, a Tragedy; Sketches, Essays on Various Subjects, Sentences, Maxims and Reveries.

We know not that there is in our own, or in any other language, a didactic poem of greater merit than 'The Art of preserving Health.' We have read it with delight; and it will, we are persuaded, cover a multitude of sins. It would, but that impartiality forbids it, have induced us to have thrown a veil over some parts of its author's miscellanies, which our duty to the public obliges us to animadvert upon with regret.—The tragedy of the *Forced Marriage* was written, if we mistake not, at a time peculiarly seasonable; and has in it so many masterly strokes, that we wish the doctor would have favoured us with more of his poetry, or less of his prose.

The second part of the *Reveries* was never before published. Prefixed to the sketches, there is a Preface which contains a singular apology for any thing either in thought or expression, that may be found careless, or incorrect in them.

'The author owns he could have given these little loose fragments much bolder strokes, as well as more delicate touches: but as an author's renown depends at present upon the mobility, he dreads the danger of writing too well; and feels the value of his own labour too sensibly, to bestow it where, in all probability, it might only serve to depreciate his performance.'

Many things, indeed, there are in the volumes before us, both in thought and expression, that deserve much harsher epi-

thets

shots than *careless* and *incorrect*. It is impossible to read them without indignation and contempt.

‘There is nothing more true, says the doctor, than that the inhabitants of a certain metropolis are, in general, not only the most brutal, indecent, and immoral, but the most stupid and ignorant of the whole people throughout the kingdom.

Oh!—to any who feels for the honour and dignity of England, what a subject of shame and mortification it must be, that the bad manners of those who inhabit the capital, expose the whole nation to the contempt of all foreigners!—Oh! good God! to the contempt of all Europe; who must naturally form an unjust opinion of the more civilized and more sensible people in all the most distant corners of the kingdom, from what passes here. Where the master of the house is a clown, the whole partake in his disgrace; and is even apt to be infected by him. Pray don't call the people of this town *Englishmen*—For the honour of England, call them *Londoners* for ever—The yesty dregs of Great Britain and Ireland, the frothy scum of every nation in Europe, of every province in America, fermenting with the gowk spittle of Jamaica, is their composition. Such Englishmen as these *Londoners*—good heaven!—are the only real enemies of England; which never can be ruined, but by their stupidity, their absurdity, their madness and villainy.—In this blessed meridian of Liberty, the French protestants too; whose fathers, within the memory of some that are yet alive, fled hither for shelter from an inhuman persecution; are become, of a most humble colony of suppliants, a gang of profligate ruffians, that madly and ungratefully rebel against a government, to which they owed their protection then, and do to this day. In their original country, the wheel, instead of the gallows, would long ago have put an end to their turbulence.’

His countrymen, as well as his fellow-citizens, are often treated with the same illiberal and undistinguishing abuse. We have not had the patience to read all this author's *Reveries*, but enough we have read to be convinced, that there is in them *stupid, indecent, and villanous trash*. The following is one of our author's sentences, and contains all the apology we shall offer for treating him with honest freedom. ‘Read the whole, and then judge. God forbid! must I eat a whole saddle of mutton, before I have a right to say it is vile rotten stuff?’

A man may write for his own amusement, though he had as contemptible an opinion of the public taste, as the doctor pretends to entertain. But from what motives, and with what views, he should obtrude upon the public, and offer professedly to the best judges, such crude thoughts and hair-breadth escapes from nonsense, as we frequently meet with—

with in these volumes, we are really at a loss to conjecture.— If the publick should demand a new edition of the doctor's Miscellanies, we would recommend to him to ornament it with a representation of Diogenes the Cynic trampling upon the cloak of Plato.

IV. *A Review of the Characters of the principal Nations in Europe. Two Vols. 8vo. Pr. 8s. 6d. in boards. Cadell.*

THERE is no species of knowledge of higher importance than that of human nature; it is a science which, as Lord Bacon expresses it, comes home to the bosoms of all mankind, and is therefore worthy of the attention of men of all ranks and stations in life; however various their studies and pursuits, they are all equally capable of receiving improvement and information from this most instructive and noble branch of philosophy. Other sciences and intellectual acquisitions seem to be confined to particular professions; but the knowledge of human nature is the concern of the whole species; divines and philosophers, lawyers and physicians, mathematicians, philologers and poets, are equally benefited by this great science, which seems so well calculated to throw light upon those studies, to which they peculiarly attach themselves, and which from thence derive their last perfection and refinement. This important branch of knowledge is by nothing more effectually promoted, than by studying and examining the spirit, manners, and character of different nations, in all of which, human nature, though essentially the same, is so diversified, as to give rise to the most curious and useful observations; and the species in general cannot but be highly improved by a combination of the several particulars that are laudable or worthy of imitation amongst the national bodies, into which the inhabitants of the earth are subdivided. Hence it is mentioned as one of the most distinguishing circumstances in the character of the sage Ulysses, that he had studied the manners and customs of a variety of nations, and seen a number of different cities,

— *mores hominum multorum vidit & urbes.*

This has made the taste for travelling so conspicuous in all ages amongst men of a philosophical turn of mind; and nature seems to have placed such a variety of products in different countries, in order to introduce that commercial intercourse, which contributes so much to improve and civilize the species, that, as the celebrated Montesquieu observes, wherever commerce has prevailed, mildness of manners and rational principles have distinguished the nation by which it has been cultivated,

tivated. Having premised thus much concerning the importance of the work before us, we shall proceed to give the reader an analysis of the first volume, which turns upon the national character of the English, French, Italians, and Spaniards, reserving the second volume to a future examination.

The author begins by observing, that there is no stronger proof of the inconstancy and mutability of all human things, than the prodigious change effected during the course of the two last centuries, in the minds, manners, and political constitution of the people of Great Britain. He considers the Reformation as the first step they made towards shaking off that mental slavery under which they had groaned during so many ages, though the nation continued still to be fettered by the weight of an oppressive and almost unlimited power in the government. But at the Revolution the English nation seemed to shine out in its complete effulgence. Since that time, though changes have happened, yet they have been rather of personages and collateral accidents; the main body, as it were, of that spirit, which informed the nation, still subsists unaltered and unimpaired; and the English of those days were, in every essential respect, the same people they are at present.

Our author then proceeds to observe, that the present English are less under the influence of prejudice, than any other nation whatever, according to the unanimous avowal of foreigners themselves. He instances in the little respect paid to royalty, as well as to noble birth; at the same time justly observing, that the want of reverence for their betters in the English common people, may be deduced from the unfortunate æra of our civil wars in the last century. The English nobility and gentry, however, are in general, as our author remarks in their praise, persons of far superior abilities to their equals in rank in other countries; this he ascribes to their being born in a land of freedom, which secures them an education on a much more liberal plan, than the maxims of most other European governments will admit of. The impartiality of our author to his own country appears in the succeeding pages, where the propensity of the English to suicide is animadverted upon, as distinguishing the nation in a deplorable manner from every other civilized people.

This very just and merited censure is followed by an observation, the novelty of which, we must own, surprises us; namely, that love, however known in other countries, is nowhere else so powerfully felt as in England. This observation we can by no means subscribe to: that of the celebrated Montesquieu appears much more consonant to reason, and better supported by experience, viz. that the influence of love

is proportioned to that of the several climates; that in the frozen regions of the north it is hardly known; that in temperate climates, there is a sort of caprice, or whimsical passion, which the natives seem to mistake for it; but that in warm climates it is the life, the soul, and the invigorating principle which animates the inhabitants. Here he has occasion to take notice of the superior beauty of the English women to that of the fair-sex in other countries, a superiority allowed them by all foreigners.

Our author proceeds to vindicate his countrymen from the charge brought against them by the French, of being of a ferocious disposition, prone to indulge itself in scenes of blood and barbarity. To clear them from this imputation he observes, 1. that the rack and other cruel methods of extorting confessions are not in use among the English: 2. that murders, assassinations and duels are much less frequent in England than in other countries: 3. that even robbers and highwaymen in England are seldom guilty of acts of inhumanity. In the subsequent pages, he draws a sort of parallel betwixt the English and French theatres; but so much has been said upon this subject, that it seems to be quite exhausted, and we think it altogether unnecessary to add any thing farther upon that head. Next follows a high encomium of our English artificers, with regard to which we apprehend notwithstanding, that the French will hardly submit to his decision. After having thus enumerated the characteristic qualities of the English, and refuted most of the charges brought against them by foreigners, he concludes with an observation of M. de St. Evremont's, that no nation whatever displays more courage in the men, more beauty in the women, and a greater portion of good sense in either sex.

In the subsequent Essay, which turns upon the character of the French, our author proves the great ignorance in which that people lived before the reformation, from their belief in witchcraft and exorcisms, and the many absurdities which occur in their history. He continues to observe that the heats occasioned by opposition to the reformation, and the frenzy of duelling, farther retarded the improvement of the French, as did several subsequent broils during the reigns of succeeding kings, insomuch that silk was in those ages so rare in France, as to be worn by none but royal and princely personages. The age of Lewis XIV. is, as he justly observes, the epocha at which the French may be said to have risen above water. At that period they from domestic faction and strife grew into concord and unanimity. From an almost intire stagnation of trade and commerce, they engaged at once in manufactures
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and business of every denomination; and though they had been before in total want of shipping, in a short time they extended their navigation to every quarter of the globe. But the French are at present, he says, sunk to a degree of pusillanimity and abjectness, equally low with that of any European nation whatever; inasmuch as though forms of law remain, their validity cannot preponderate against court favour, which whoever is capable of securing, may bid defiance to all the laws and judges of the kingdom.

Our author next takes notice, that the over great communication between the two sexes in France, is productive of several ill consequences; gravity being from the perpetual concomitance of the women almost totally effaced in the men; while from the same cause modesty and softness of behaviour have, in the fair sex, given way to a vivacity and forwardness, that can only become the other. He then justly ridicules the infatuation of the French for noble birth, which is so universally prevalent, that even domestics think themselves entitled to notice and regard in proportion to the quality of their masters. However, he acknowledges that the nobility of France are a brave and gallant body of men. With regard to the lawyers and gownsmen he observes, that they are in a particular manner discountenanced by the court, whose authority is often exerted against the sense and judgment of the French parliaments. Next to the dignitaries of the law, those, he says, who shine most in France by the influence and importance of their station, are the farmers-general and financiers, the richest individuals of this kind in Europe. Many of these patronize literature, and live in a liberal hospitable manner, which procures them general esteem.

The account our author gives of the French clergy, in which they are extolled for the regularity of their lives, and their diligence and labour in the duties of their function, seems liable to some objection. The French prelates are noted for their debauched luxurious lives, in which they are but too often imitated by their inferiors. With regard to the abbés, who being neither ecclesiastics nor laymen, but a mongrel tribe, are, of consequence, restricted by no particular rules; they lead many of them a life of dissipation and libertinism, and devote themselves as much, or more than any other set of men to the society of the fair sex, with whom they are often highly successful, as they surpass all their countrymen in the arts of flattery, and the talent of insinuating themselves into a female's good graces. It is justly observed by our author, that in their manner of meeting death, the French, as well as other European nations differ essentially from the English: a French-

Frenchman is by the dread of death often rendered the prey of those watchful alert friars, who go about comforting the sick, and extorting from their purses those donations and largesses, which contribute so materially to their subsistence.

In the course of his review our author proceeds to the species of beings called in France *petit maitres*, a race well known in England by the appellation of fops and coxcombs; and the description he gives of them is lively and picturesque. He then touches upon the article of cleanliness, in which the French are, with truth, affirmed to be greatly inferior to the English; as many of the former, whilst they appear abroad as spruce and fine as their toilet can make them, leave such homes behind them as our meanest tradesmen would be loath to dwell in. With respect to the boasted superiority of the Paris architecture over that of London, our author ascribes it intirely to the immense quarries of stone in the neighbourhood of that city. He at the same times proves the greater progress of prosperity among the people of England than amongst those of France, from a comparison of the environs of Paris with those of London; as likewise from that air of elegance which our public diversions have, far beyond those of the French. He, however, acknowledges that Paris has one manifest advantage over London, in the number and decorations of its public gardens; but adds, that neither the Tuilleries, the Luxemburg, nor the Palais Royal, can in all the days of the year equal that exhibition, which on any fair Sunday enchants those that walk in St. James's Park. Whilst our author acknowledges the great superiority of the French ladies in all the arts of pleasing, he laments that the evil genius of gallantry often perverts all their good qualities, rendering them subservient to very iniquitous ends; and concludes his observations upon the French with a wish, that it may never find its way into this island, and that our fair country-women may continue to preserve the reputation of being not only the most beautiful, but also that much nobler praise of being the most perfect and amiable patterns of modesty.

This review of the national character of the French is followed by an inquiry into that of the Italians: his first observation on these people is that they have for some centuries addicted themselves to the theory of politics, as much as their ancestors did to the practice of war; no European nation having produced a greater number of political and historical writers, many of whom are very worthy of perusal. Notwithstanding this, few countries in Europe are worse governed than Italy; and no people, he says, are more wretched than the generality of that nation. In fact all the states in Italy, except those of Lucca

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St. Marino, are enslaved either by despotism or aristocracy, both equally oppressive to their respective subjects, and as jealous of, and ready to maintain authority by all the unwarrantable arts of private severity, as by the public avowed methods of open force.

Hence the Italians, though inferior to no people whatever in genius or sagacity, are prevented from exerting them by the tyranny which they groan under. Notwithstanding this, three centuries ago all the liberal arts were revived in Italy, and so superior were the people of that country to their European neighbours, that they spoke of them as the Greeks and Romans were wont to do of all other nations by the stile and appellation of barbarians. This advantage they owed more to their situation, than to their own efforts and capacity, for had not their neighbours the Greeks been driven by the Turkish arms and conquests into Italy, and brought with them the only property they had left, that of books and knowledge, the Italians might have remained as illiterate and barbarous, as the nations to whom they were so liberal of these epithets.

It must, however, be acknowledged, that we are indebted to the ingenuity and application of the natives of Italy for the invention and restoration of many noble and useful arts. They revived the science and skill of the Greeks and Romans in architecture and statuary, and to them we are indebted for the introduction of taste in music and painting. Besides the renewal and improvement of these valuable branches of knowledge, there is not a province in the whole republic of letters, wherein they have not led the way to excellence and perfection. They have produced two of the noblest modern epic poets, but their genius seems most in its element, when employed in history; in this kind of writing, as complete productions have flown from their pens, as any country of old or later times can boast. But about the middle of the last century, literature and knowledge of all kinds began greatly to decline in Italy, and was, at the commencement of the present, so much neglected, that ignorance became general among those, who by their birth and profession ought to have been conversant in books and intellectual acquirements. Even architecture, painting, and sculpture partook of the decay; and the spirit of these noble arts seemed to have emigrated to France, in the reign of Lewis XIV. Music remains at this period the only department of genius, wherein the Italians incontestably excell all other nations.

That part of the Italian nation, which inhabits the country where formerly flourished the most renowned of its ancestors, is, by a sad reverse of things, become the residence of the most

degenerate of their descendants. At Rome we find the fewest traces of the heroic character of the ancient Romans. Valour, eloquence, and the spirit of liberty, the three pillars on which they erected the immense edifice of their power and glory, are in a manner trampled upon in modern Rome, where ignorance, idleness, and pusillanimity lord it over the minds of the present inhabitants with very few instances of exception. They resemble their ancestors only in that portion of their character, which made them ridiculous and despicable, namely that genius of superstition which infects whatever relates to the practical part of their religion. The clergy have made Rome their seat of empire, and compose a monstrous proportion not only of the inhabitants of that city, but likewise of the whole ecclesiastical state. Whatever relates to government, whether civil or religious, is vested in them, and they even arrogate the directive part with regard to military affairs.

Our author next takes notice of the multitude of idle, needy wretches, who crowd about the gates of convents and monasteries, and live upon the offals of their tables; he finds fault also with the shelter which the monks afford to malefactors, who are always sure of finding an asylum in their cloisters or churches; hence the infrequency of executions in Italy, though homicides and assassinations are there almost daily occurrences. And yet the perpetrators of such wickedness turn out the most dastardly of mortals, as our author proves from the horrors which the malefactors in that country discover at their execution; but perhaps he goes too far, when he charges the Italians in general with being of a cowardly temper, on account of the superstitious debility, with which they upon their death beds have recourse to all those methods of support and consolation, with which their religion is so amply provided. This is not the effect of natural temper, but of superstition, and might as well be attributed to the French and German Roman Catholics, or to the English before the Reformation. The contrast he draws between the fear of the dying criminal in Italy and the intrepidity of the English malefactor, seems deserving of censure, where he says that the latter submits to the decrees of justice with a firmness worthy of a better cause; whereas it appears that the generality of those wretches have no idea of submission to the decrees of justice, nor of true firmness and resolution of mind; they behave rather with a brutal insensibility, and an utter contempt of all decency and religion.

While our author passes some censure on the pomp of ecclesiastics in most parts of Italy, he still endeavours to do justice to them, by affirming that they are more desirous of commanding

manding veneration than fear. But we do not see how this can be reconciled with the severity of the ecclesiastical courts, and the horrid tyranny of the tribunal of the inquisition. We meet soon after with an observation, which to us appears by no means probable, viz. that the majority of the Italian priests and friars as firmly believe the wonderful stories they deal out to the commonalty, as the most simple part of their audience. He then takes notice of the great vehemence and gesticulation of the Italians both in sacred and profane oratory, where he justly remarks that their behaviour is truly theatrical. What he says of the inns in Italy is much the same as has been advanced in a late account of that country by Mr. Sharpe, namely, that the badness of the inns renders the article of travelling highly discouraging, especially in the neighbourhood of Rome and Naples, where a traveller's curiosity is principally interested. But this charge is rather too severe, and we must refer the reader to Mr. Baretti's apology for his countrymen.

In his strictures upon the Italian theatre, we are also apprehensive that he is somewhat hypercritical; he condemns the Italian comedy in the gross, as the lowest sort of buffoonry, which the meanest rabble alone can digest. This is, indeed, true of many of their pieces, but they have others as regular and decent as they are ingenious; and the names of Gozzi, Goldoni, Maffei, Martelli, and other dramatic authors of Italy, if not capable of vying with those of Shakespeare, Johnson, Congreve, Corneille, Racine, Moliere, &c. are notwithstanding justly held in a high degree of esteem both by natives and strangers. The censure which he passes upon the Italian operas is likewise too general and too severe, when he affirms, that the poetical part in most of them is the height of bombast, and intolerable to a reader of any taste. This judgment is so far from being just, that the operas of Metastasio and Apostolo Zeno, are generally admired by all persons of taste as master-pieces of lyric and dramatic poetry; and even the other numerous compositions of this kind, by no means deserve to be depreciated and stigmatized with the severity of this supercilious reviewer.

Though we differ from our author with regard to the Italian opera, our sentiments coincide with his upon the article of Cicisbeim; this custom of husband's allowing their wives gallants to attend them at public places, he justly represents, notwithstanding Mr. Barretti's refinement upon this subject, as the most detestable of all those enormities that fashion authorizes in Europe. He next animadverts on that antipathy which prevails between the different states of Italy, and is

carried to such a height, that the Romans, Neapolitans, Florentines, and Genoese, hold one another in the most invincible abhorrence, insomuch, that their language has scarcely terms of sufficient strength and energy to express the full measure of their malevolence. Then follows a remark on the want of prowess in the Italians, where he affirms, that an aversion to the profession of arms is become one of the chief characteristics of that nation, and that foreign officers are so generally apprized of their unwarlike disposition, that they seldom care to enlist them. It seems somewhat difficult to reconcile this with what our author says elsewhere, namely, that sense and valour are qualities, which many of the Italians possess in a high degree; that some of the greatest generals in later ages, as Spinola, Montecuculi, and others, were natives of Italy; as likewise with what he had asserted, that upon the entrance of the Spaniards, French, and Germans into Italy, the natives were obliged to follow the example of the respective nation, whose cause they adopted in the prosecution of the war, in which they soon became equally expert; and that some of the best troops and officers of the emperor Charles V. were Italians. After a few more observations, not very material, the author concludes his strictures upon the Italians, by affirming, that the two predominant passions of their ancestors, patriotism and a thirst of glory, are now become obsolete amongst their descendants, and that pride, indolence, effeminacy, and ignorance, are the four cardinal vices of Italy. The Italians will not be obliged to him for this rude compliment; the character is *outré*, for which the author deserves critical reprehension.

We come now to the national character of the Spaniards, with which the first volume of this work concludes. It was owing, our author says, to the discovery of America, and their boundless acquisitions in the new world, that avarice and cruelty became the characteristics of the Spaniards, and that the ancient generosity of sentiments and actions, for which they had been once so renowned, gave way to a ferociousness of soul that impelled them to the commission of barbarities unparalleled in the annals of mankind. This sanguinary temper discovered itself no less in the inhuman proceedings of the inquisition, than in the cruel treatment of the Americans; and so much was that tribunal respected, that when one of the kings of Spain expressed his commiseration for some of the unhappy victims he saw leading to execution, he was obliged to consent, in order to appease his bigotted subjects, to suffer some of his blood to be drawn, and thrown into the flames by the public executioner. In a word the minutest deviation
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from the religious rites and tenets established by public authority, has always been and still is so capital an offence in Spain, as to be reputed equal even to high treason. The Spaniards besides their avarice, cruelty, and other vices, are justly chargeable with ingratitude to those from whom they had received the highest services. This is fully proved by their base usage of the great Columbus, the injustices done to the celebrated Cortez, and the injurious treatment of almost all those daring adventurers, to whose perillous labours they had such immense obligations. It must, however, be acknowledged, that till the battle of Rocroy, which began their final downfall, they continued indisputably the first nation in Europe. Their unshaken constancy in not desponding under the burthen of universal enmity; their steady perseverance in maintaining their ground in every spot of their dominions however distant from relief; their firmness and resolution in supporting their claims and carrying on a fourscore years war against the Dutch, or rather against all Europe; their reduction of Portugal; and above all the respect and terror they impressed upon their foes, in the midst of so many difficulties to contend with, all these are facts which render the Spaniards of that æra a people truly great and memorable.

Our author takes notice of the wretchedness of the land in Spain, occasioned by the great indolence of the inhabitants, and their neglect of agriculture: hence it is that travellers are so ill accommodated in that country. With regard to the state of learning, scarce any other science has been cultivated in that kingdom but scholastic divinity: some of the most celebrated theologians were born there, as Lemos and Molina, who about the commencement of the last century, filled half the universities of Europe with disquisitions concerning grace, predestination, and other topics of the most abstruse nature. In matters of wit, and in that species of ingenuity where a complete knowledge of the ways of men, and an acute insight into the passions incident to human nature, are the basis of success, the Spanish writers have shewn the way to all the moderns: Cervantes stands unequalled to this day. Their merit is likewise eminent in history; Solis, as our author justly observes, is hardly excelled by any historian, ancient or modern; and perhaps he might have said as much of the Jesuit Mariana. But he does not seem to have done justice to their poetry. Lopez de Vega and Calderon are both dramatic authors of considerable merit. Don Alonzo Ercilla, Lewis Gongora and others, though by no means first rate poets, are far from being so despicable as he represents them. These are the most material of our author's observations upon

the character of the Spaniards, whose kingdom is now almost reduced to that degree of insignificance, as to be numbered with those empires that subsist only in historical remembrance.

Thus have we gone through the first volume of this performance: our opinion of it upon the whole is, that many of the reflections, are equally curious and just; the style, in general, nervous, and flowing.

V. *The History of Charles Wentworth, Esq. in a series of Letters. In Three Vols. 12mo. Pr. 7s. 6d. Becket.*

THE editor of these volumes, in a very well written advertisement, declares that a part of the history contained in them is founded in truth, in order to apologize for some circumstances which might be deemed censurable in a performance wholly fictitious. After having told us that the letters are more replete with sentiments than incidents, he gives his *own* opinions concerning novel-writing, to which all readers of novels will not, perhaps subscribe. 'Novels that merely entertain, merit no encouragement, because they divert the mind from more useful objects; to make them a vehicle of instruction under the mask of amusement it is necessary that they be not *too interesting*: wherever curiosity is greatly excited the mind becomes impatient to know the final event, and every moral or instructive reflection that may be interposed, suspends the gratification of its curiosity, and is on that account either read with disgust, or entirely past over.' The editor afterwards informs us, that the *Letters* are not distinguished by the peculiarities of style; 'Because such peculiarities do not exist among the polite or learned part of mankind, who, in speaking, or writing, are governed, not so much by their own sentiment and judgment, as by the laws of decorum, ceremony, and fashion, which, from the servile obedience they receive, induce an apparent, but fallacious similarity of character, sentiment, and behaviour among us, and confound our real dispositions.'

The history begins with an account of Edward Wentworth, esq. the father of Charles, who, after having assisted at all the military operations in Germany, during the war, particularly at the memorable battle of Dettingen, obtains, by his valour and his prudent conduct, a majority in an old regiment. After the peace he is unfortunately overheated with wine, drawn into a dispute with a young officer, which terminates in a duel, as the major cannot with honour put up with the provocations he receives. To military honour he
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falls a sacrifice, and leaves two sons to the care of a mother, who seems, both from her maternal affection, and excellent understanding, very well qualified to undertake so important a charge. Her eldest son, Edward, is sober, sedate, and enters himself a student at Cambridge, in order to prepare himself for ordination. Her youngest, Charles, who has an uncommon share of vivacity, and whose passions are too impetuous to be controuled by reason, chuses the profession of surgery. He is, therefore, placed with a Mr. S——, an hospital surgeon. His mother, upon his first entrance into the world, addresses a very sensible letter to him: he soon, however, disagrees both with Mr. S—— and his family, and *that* disagreement produces a second letter full of salutary admonition from Mrs. Wentworth. He then writes to his brother, turns his moral principles into ridicule, and acquaints him with an assignation he has made with a beautiful girl, having first seen her at a place to which women of disputable characters are admitted, adding that her brother had procured him an interview with her. He seems determined to take advantage of his intimacy with the lady, but professes that it gives him the greatest uneasiness to think that the pleasure expected from *that* intimacy, must be purchased, probably, at the expence of her future happiness. His brother, with a becoming spirit, and with much good sense, dissuades him, in his answer, from following his inclination, to the destruction of innocence. Charles, in reply, tells him that he finds himself quite unable to reflect upon moral and serious subjects, that he is already weary of his mistress, and that her reproaches on the change in his behaviour to her only excite compassion instead of love. Some time afterwards Charles writes again to his brother to inform him that he is become extremely enamoured of a young lady whom he met with at the play; that he met her again at his aunt Clinton's, and that he finds her to be a Miss Sophia Stanhope. [This young lady is mentioned in an advantageous manner by several of the letter-writers.] Charles begins, in a little while, to be uneasy at his inferiority to Miss Stanhope, who has both fortune and merit. Miss Stanhope, however, soon discovers herself to be neither insensible of his passion, nor offended at it; and when he tells her that before he knew *her* he was content with the station in life which he had chosen, but that he is tormented to think of his inability to raise her to the elevated rank she deserves; she assures him that she does not see the necessity of an *equal* fortune on both sides, provided there is on each side a sufficiency to make two people happy: yet she, at the same time, declares that she cannot, being imperfectly acquainted with her own heart, or his merit, come to

any determination about giving him her hand, supposing him to be ever so rich; but adds, that as her sentiments concerning him are of the favourable kind, she is willing to receive his visits, with her mother's permission. In a short time after this interview, fresh debates are carried on very warmly between Charles and Mr. S——'s family, who complain to Mr. S—— of his irregularities, and of his treating them with disrespect. In consequence of *their* complaints Mr. S—— proposes a separation, and offers to return a reasonable part of the money he had received with him, and to cancel the indentures. With this view he writes to his uncle Wentworth who was his guardian, and who agrees to consult Mrs. Wentworth about his proposal. With the proposal Mr. and Mrs. Wentworth are both very well satisfied. Mr. S—— then refuses to abide by his promise. Charles imputes the revolution in his mind to his unwillingness to return any of the money, and to his hopes of driving him, by ill treatment, to leave him without the payment of it.

While things are in this situation, the brother of Miss Jackson, the girl whom he had seduced, and of whom he was tired, calls on Charles to let him know, that his sister's situation cannot be any longer concealed, and urges him to atone for the injury he had done her by marriage; adding, that her parents threaten to abandon her in case of his refusing to make her his wife. Charles tells Mr. Jackson, that he is sincerely afflicted at the unfortunate event, as his connections with Miss Stanhope put it absolutely out of his power to marry Miss Jackson. Mr. Jackson leaves him, breathing revenge. Struck with the ill consequences resulting from the indulgence of his criminal passions, he promises amendment, but plunges out of one folly into another, in order to dissipate his melancholy ideas. Dining with some friends, he becomes intoxicated; in that condition he goes to Vauxhall-Gardens. He meets Sophia and her mother, &c. and very indiscreetly joins their party, though Sophia informs him that she is particularly engaged. Imagining that she perceives his situation, he retires, ashamed of his unbecoming appearance. To make an apology for that appearance, he waits upon her the next day. She tells him, that she requires no account of his actions, as she is in no way interested in his conduct. She then gives him a letter, and quits the room. The letter is from Miss Jackson, who charges him with seduction, after a solemn promise of marriage, with the assistance of medicinal potions. On Sophia's return to him, he swears he never promised to marry Miss Jackson, nor ever had recourse to the unnatural proceedings mentioned in her letter. He confesses, however, the intimacy

macy which had been between them. Sophia assures him she has been taught to believe, that falsehood is often confirmed by oaths; advises him to repair the injury he has done Miss Jackson in the most laudable manner, and leaves him. Attributing this letter to Miss Jackson's brother, he calls him a coward, and wishes he had merited more honourable satisfaction. Our hero, upon this occasion, receives a letter from his brother, which is admirably penned. The following passage ought to be seriously attended to by many of the gay fellows of the age; 'A man, who by his misconduct has deserved an affront, has no right to resent it; and he who is base enough to affront another without cause, is unworthy of any thing but contempt.'

Charles, now driven to despair, resolves to go on board a ship in the Downs bound to America; but finding it necessary to gain Mr. S——'s consent to his resolution, that he might be furnished with proper testimonials with regard to his proficiency in surgery, and finding also that he could not obtain those testimonials without acquainting his uncle with his design, whose concurrence he had no reason to expect, he forges a letter from Mr. Wentworth to himself, wherein he makes him say that he had consulted his mother about his proposed voyage to America, and that she had given *her* consent provided Mr. S——'s approbation could be procured. Mr. S—— appeared to be surprized, but makes no objection to Charles's voyage, as his uncle and mother approve of it. He then gives him a letter to carry to his uncle. Having opened it, he finds that it will discover his design, and therefore suppresses it. He makes a slight excuse to Mr. Wentworth for his visit to him, steals his indentures, by the help of a false key, sets out the next morning for London, carries a letter of his own writing to Mr. S——, in his uncle's name, produces the indentures, and tells him, that he may refund what he thinks proper, as his uncle submits entirely to his generosity. Mr. S—— refuses to advance any money, but joins with the surgeons of the hospital in giving him recommendatory testimonials. With these testimonials, and with thirty guineas in his pocket, he goes on board, intending to pay for his passage by officiating as a surgeon, and leaving his brother to plead in his behalf to his mother, to whom he is afraid to write. Before his departure, he writes a letter to Sophia, in a very pathetic and delicate stile.

Charles, on his arrival at Barbadoes, settles himself advantageously with a surgeon of reputation there, who being from ill health, unable to attend all his patients, allows his new pupil a salary of 150 l. per annum; who, by his abilities and

and application, renders himself so necessary to Mr. G——s, that he admits him into a partnership with him, on his promising to undertake all the business. Charles imagines that Miss G——s thinks favourably of him as well as her father, but he cannot bring himself to give up Sophia, tho' his hopes were very distant. From Barbadoes he writes to England to his brother, to gain intelligence about Miss Jackson, that he may remit some money to her, as he can only in a pecuniary way make her any amends for his dishonourable behaviour to her. In his next letter to his brother he tells him that Miss G——s is married to a practitioner of physick; and that Mr. G——s, finding his son-in-law willing to come into partnership, had given him 500l. to relinquish his share of the business. With this sum and with what he had saved, our adventurer became proprietor of a privateer, which takes a large French ship, bound from St. Domingo to Brest, richly laden with indigo, cocoa, coffee, cotton, sugar, &c. and carries her to Antigua with a Dutch ship also, having on board French sugars. By these prizes he clears 4000l. On the signing of the peace he becomes a planter on the coast of Guiana, in South America, under the dominion of the States-general of the United Provinces, though a considerable part of it is inhabited by British settlers. He gives an account of a revolt of the slaves in the adjacent colony of Berbice, which turns out fortunately for him, as he purchases a plantation cheaper than he could have done at another time.

During Charles's residence in Barbadoes his brother Edward falls in love with a Miss Conway, the friend of Miss Stanhope, but as he has only a *fellowship*, and cannot marry without injuring the lady, he will not accept of his mother's assistance, lest he should, by so doing, lessen his brother's expectations; Charles, in return, declares that he voluntarily renounces every thing but his mother's affection.

By the death of his uncle, Charles comes into the possession of almost ten thousand pounds: his landed estate, amounting to about six hundred a year, Mr. Wentworth left to his eldest nephew, Edward. In consequence of this acquisition Edward marries Miss Conway; and receives a letter from his brother, which informs him that he has sold his plantations, one of them for ninety thousand, the other for a hundred thousand guilders, and that he is preparing to revisit his native land.

Just before Charles is expected home, Miss Stanhope receives a letter from Miss Jackson. Miss Jackson, after a very dissolute life, into which she fell from having too great a propensity to pleasure, seeks an asylum in the Magdalen-house, and from thence writes to Sophia to exculpate Mr. Wentworth from

from her unjust charge against him, as he had not been her *first* seducer. Just when Sophia is prepared to receive her lover in the most favourable manner, she is informed of his being drowned by falling overboard, and is filled with the deepest concern. While she is deploring, with the family, his untimely fate, she hears, by a letter from his brother, that he was saved by laying hold of a hen coop which was thrown out to him. In a few hours Charles himself arrives, and is soon afterwards made the happiest of men by marrying the mistress of his heart.

The History of Charles Wentworth is full of instruction: every page of it immediately relating to the hero is particularly so: and those young men whose lively passions hurry them to dangerous indiscretions, may receive excellent lessons from *his* letters: they may also receive the greatest encouragement to act upon every occasion with honour and with prudence. Charles Wentworth was punished for his follies; but as soon as he repented of them, and became desirous to atone for his past conduct by the propriety of his future behaviour, he was amply rewarded.

The account which is given of Guiana is curious. The editor assures us in the notes that it may be depended upon: adding that, 'every attempt to represent the felicity of a rural life, when all are deserting the country, and swarming to the capital, and when agriculture is on the decline, will, he apprehends, be considered as laudable.'

There are two letters introduced, by a Mr. Gordon, which cannot be overlooked by any reader of attention. Mr. Gordon's sentiments seem to bear a strong resemblance to those of the singular philosopher of Geneva, with regard to the disadvantages arising from society. 'Tis the glory of civilization, says he, to have congregated the scattered inhabitants of the earth, and united them in towns and cities, those unnatural assemblies distinguished by luxury and vice; happy, however, would it be if they were again dispersed in their sylvan cottages, and restored to their primitive simplicity and innocence: they have been assembled into cities to defraud, and into armies to murder each other; from hunters and fishers of beasts, they have been converted into hunters and fishers of men: they have been wiser, but not more virtuous; naturally innocent and ignorant, they have been instructed how to perpetrate fraud and injustice with greater art, secrecy, and success; they have, indeed, formed a variety of laws to discourage vice, but they first introduced it; and have invented many severe punishments against the commission of crimes, but they first created the temptation to evil.'

These

These passages are not unanswerable ; but we should go out of our way to animadvert upon them in this place.

VI. *Constantia, or, The Distressed Friend. A Novel. 12mo. Pr. 3s. Johnston.*

THIS novel opens very whimsically with three lines out of one of Hawthorn's songs in *Love in a Village*. The first part of the story is so perplexed, that we do not know what the author would be at : the winding up of it, however, is clear and commendable.

A brave officer, left among the wounded at the battle of Dettingen, falls into the hands of a count Lacy, who entertains him as one of his family till he can be exchanged. During his residence under his benefactor's hospitable roof, he and the count's daughter became enamoured with each other, and they are married. The count and countess only object to the Irish officer's being a protestant ; but he soon convinces them of the errors of the Romish church, and they become desirous that their daughter should conform to her husband's religion. A young Parisian, having been rejected by the parents of the young lady, jealous of his happiness, informs against him as a heretic, and as a man who has poisoned the minds of count Lacy and his family. They are all thrown into prison : during their confinement the countess dies, and her daughter becomes ready to be brought to bed. They are tried : count Lacy has his life and liberty given him, as he had been only guilty by countenancing the apostacy of his children, who are commanded back to prison. They are soon afterwards brought to the stake. Mrs. — is there delivered of Constantia, who is snatched from the flames, and given to her grandfather the count.

This part of the story is pathetically related, and the perusal of it will serve to strengthen every true protestant's abhorrence of popery.

Constantia, thus rescued from the flames, is educated by her grandfather with the young count Lacy, and his sister Bella, grand-children also to the old count, who dies when she is nine years of age. While Constantia lives with her cousins, Sir Thomas Trevor and Mr. Easby, on their tour, come to Paris, and get acquainted with her and Bella. Sir Thomas falls in love with Bella ; but as he is afraid that his family will not consent to his union with her, he prevails on her to be married to him privately. Being sent for in a hurry, on account of his father's sudden and dangerous illness, he leaves

leaves her, and in a short time ceases to correspond with her. Alarmed at his neglect, she resolves to come to England, and to find out the cause of it, having engaged Constantia to accompany her. They arrive in London, and are thrown into bad hands. One Green, a pimp to a lord, decoys them to his lordship's seat successively. Bella makes her escape in a man's dress, and is discovered by Mr. Easeby asleep in a wood, near his house. He does not know her, but brings her home as a sick stranger. While Green is carrying Constantia after her friend to lord Langston's seat, the chaise is overturned, he therefore sets her behind him on his horse; in attempting to cross a river the horse plunges; she catches hold of a tree, and recovers herself; the horse and rider are carried down the stream. Mr. Trevor, Sir Thomas's brother, finds her, and conducts her to Mr. Easeby, who afterwards marries her. Sir Thomas also discovers Bella; and hears that her brother count Lacy, who is come to England in search of the two fugitives, had stopped, from a pique, all his letters to Bella, and detained them from her. The count attacks Sir Thomas, and dangerously wounds him; he recovers, however, and all matters are amicably adjusted. Constantia finds her grandfather in an old clergyman, who has long lamented the death of a wife, and the loss of a son. [The son was the Irish officer above mentioned, who died a martyr to the protestant religion.] This worthy old divine writes an excellent letter to the young people going to be married, which ought to be attentively perused by every young person, as it contains precepts which cannot be too much commended. The following extract from it, for the whole is too long to be inserted in this article, will, we imagine, justify what we have said of it.

'I am now rejoiced at the distresses you were involved in; they have taught you more than all the schools of philosophy put together: you have seen here Heaven at the same time it is scourging us for our faults, may be promoting not only our real good, but our earnest desires. Acquiesce in the dispensations of Providence with a faithful and true heart, casting all your care on him who cares for you, since you are satisfied, that no foresight, no design of your own, could ever bring your affairs to the present happy conclusion.'

We have quoted these passages entirely for the sentiments conveyed in them, which might have been much more happily expressed; and hope, that the author of Constantia will, in his next novel, if he is encouraged to proceed, tell his tale with less perplexity, and make his *good things* appear in a more graceful light. We have been often puzzled to find out his mean-

meaning, but are ready with candour to own, that his intentions as a man sufficiently apologize for his irregularities as a writer.

VII. *Lucilla ; or the Progress of Virtue : Translated from the French.* 12mo. Pr. 3s Lowndes.

THE design of this novel is more to be commended than the execution of it : some of the characters are engaged in romantic, and rather unnatural adventures ; but notwithstanding the extravagance in several parts of the volume, the whole may be safely put into the hands of that class of readers, for whose perusal it seems to be calculated.

Lucilla is a fine young girl, whose parents lived at Auxerre, in Burgundy. While she is very dutifully and affectionately endeavouring to console them for the loss of an only son, who had not been heard of, after having signalized himself in a battle in *the savage deserts of the New World*, they press her in such a manner to marry a man every way disagreeable to her ; that she, to avoid him, makes her escape to Paris, with Dangeot, her father's clerk. When they have resided about a month in Paris, during which they occupied separate apartments, Lucilla's father, accompanied by Fisiomon, the man designed for her, discovers the house in which they lodge. Lucilla elopes before they can get a sight of her. Dangeot is taken, but is released by his master, who accuses himself for having acted in so arbitrary a manner to his child. Dangeot throws himself into the army, and goes to the West-Indies. Lucilla is met by a Mrs. la Courton, who, delighted to find such a young *innocent*, carries her home, in order to dispose of her to the best bidder. In order to make her the fitter for her purpose, she keeps her from the sight of men, and does every thing in her power to corrupt her mind. By loose books, and licentious conversation, she studiously tries to shake her virtuous principles ; gives her *proper* instructions for making the most of her person, and lays a *becoming* stress on her deceiving and plundering the dupe who takes her into *keeping*. A M. Durichmont is the man who pays la Courton the money demanded for her, believing her to be her daughter. This young gentleman has a very prudent tutor who endeavours, at the same time, to reclaim his pupil, and to extirpate the wrong sentiments which la Courton had infused into Lucilla's mind. Durichmont is so charmed with Lucilla's beauty and talents that he almost wishes to find her virtuous, though he had actually purchased her for a mistress. In time,
by

by his respectful behaviour, and the unwearied assiduity of his tutor, she becomes a very amiable character, and feels a real affection for her lover. Durichmont now thoroughly satisfied with Lucilla's conduct, intends to marry her : D'Anville opposes his pupil, supposing her to be really the daughter of la Courton. Lucilla relates the history of her family, and by that relation finds that Mr. D'Anville, her lover's preceptor, is her uncle. Her father and mother are then sent for, and she feels no anxiety but for having driven her parents to despair by running away from them. In the mean time, Dangeot returns very rich from Martinico, and makes a most unexpected discovery, for he returns as a woman, and in a narrative, accounts for the disguise in which he appeared as clerk to M. Fumeterre, Lucilla's father. Soon afterwards young Fumeterre returns to the great joy of them all. He had been taken prisoner in Canada; from thence he made his escape to Martinico : at that place he was condemned to be hanged for a murder, but he proves innocent, and was saved by the interest of Dangeot : he marries her. Fisiomon, hearing of the departure of Monsieur and Madam Fumeterre from Paris, concludes that Lucilla is the cause of their journey, and follows them privately : but not being able to find them he is carried by love and pleasure to la Courton's : in *her* house he contracts a distemper which renders him eager to be revenged. He goes again to the house in search of the girl who had injured him. The noise of a quarrel between them brings la Courton to them. He draws his sword, and wounds her. While he is attempting to run off, the girl alarms the family. He is seized and committed to prison ; and dies there from the loathsomeness of the place in which he is confined, superadded to his other disorders.

The outline of this story will, we doubt not, sufficiently corroborate what has been already observed concerning the *extravagance* in it. 'The *facts* on which this *work* is founded have the *merit* of *deviating from the common track*.' This passage is extracted from the preface ; with the author's leave we will venture to affirm, that he should have written *fiction*s instead of *facts* : nor will we scruple to add that his *fiction*s often *revolt* against probability. The novelist who *deviates* from the track of nature *merits* little praise.

VIII. *A Survey of the British Customs; containing the Rates of Merchandize as established by 12 Car. II. c. 4. 11 Geo. I. c. 7. and other Statutes; with Tables of the net Duties, Drawbacks, Bounties, &c. payable thereon, under all Circumstances of Importation and Exportation. Also a distinct and practical Account of the several Branches of the Revenue called the Customs. With an Appendix, containing an Abstract of all the Laws now in Force relative to the Customs. The whole continued to the End of the Session of 9 Geo. III. By Samuel Baldwin. 4to. Pr. 10s. 6d. Nourse.*

CUSTOMS or duties upon merchandize paid to the king for goods exported or imported consist of two parts, *magna* and *antiqua custuma* and *parva custuma*, the former of these, and which probably began with government, is payable out of our native commodities, as wool, leather, &c. the latter, which is a tribute, or toll, paid by merchants, strangers, and denizens, is said to have commenced in the reign of Edward I. to whom the parliament granted three pence in the pound for all merchandizes exported and imported. But that which is granted by parliament is more properly called a subsidy. In the reign of Edward III. it was enacted, that no new customs should be levied, nor old ones increased, but by authority of parliament. But though the king cannot lay new duties on merchandizes without the consent of parliament, yet by his prerogative he may restrain merchants from trading without his royal licence.

The chief customs in England are those of tonnage and poundage; the duties upon these were very early in use, and were granted by parliament for the defence of the realm, and safeguard of the seas. By the 5th of Richard II. c. 3. two shillings tonnage, and six-pence poundage, were granted for a term of years. On this footing, they were continued till the 3d. of Henry V. when, as lord Coke observes, they were granted for the life of that king. Edward IV. had the same for life, as also Henry VII. Henry VIII. Edward VI. Mary, Elizabeth, and James I. In the reign of Charles I. they were illegally levied, without grant from parliament during a course of fifteen years. By the 12th of Charles II. cap. 4. the subsidy of tonnage and poundage was granted by the legislature for the life of the king. James II. had also a grant for life. King William III. for years only. Till at last, by the 7th of Ann, cap. 7. half of the inward customs was granted to the queen and her heirs for ever. The other half, by 1 George I. cap. 12. was granted to the king and his heirs for ever. The sub-

subsidy outwards by 9 Ann, cap. 6. was granted for thirty-two years and by 3 George I. cap. 7. was made perpetual.

The work before us contains, in one large volume, 4to. a complet survey of the British customs, in which Mr. Baldwin has, with great skill and industry ranged, in a very useful and conspicuous manner, the several rates, duties, imposts, &c. payable upon the importation of foreign and domestic goods, and likewise tabulated the drawbacks, bounties, &c. usually allowed upon their being exported. In the course of this performance, our author's chief design seems to have been an improvement upon the writings of Edgar, Crouch, Saxby, and others, who have treated upon the same subject; and, indeed, when we consider the difficulty of collating such an amazing number of articles, and tracing the various changes and mutations which have happened in the laws relating to the form and manner of ascertaining the duties, so very essential to a work of this nature, we cannot help thinking this ingenious writer has perfectly succeeded in his attempt; and we are farther of opinion, that the extensive appendix, containing an abstract of all the acts of parliament now in force, relating to the customs, will prove of general use, as will, in some measure appear, by the two following extracts, from p. 156, and p. 240. where it is recited, that if any keeper of an alehouse, tavern, &c. shall knowingly entertain any person who absconds for obstructing or abusing officers, or for any offence against the laws for preventing frauds in the customs, or excise, or who has made his escape after having been committed to prison for the said offence, or flies from justice after conviction, is to forfeit 100 l. and be rendered incapable of having a licence for the future, provided public notice has been given of persons absconding six days before in two successive Gazettes, and in writing upon the door of the parish church where he last dwelt before his absconding.'

'If any person or persons shall export lambs or rams, alive, for the first offence, the exporter, his aiders, or abettors, are to forfeit all their goods for ever, and to suffer a year's imprisonment, without bail or mainprize, and then to have their left hands cut off in a market-town, upon a market-day, and those hands to be there publickly nailed up.'

Upon the whole, we recommend Mr. Baldwin's Survey of the British Customs, as a very useful book, and worthy the perusal of merchants, traders, officers of the revenue, and all others concerned in customhouse affairs.

IX. *Prayers for the Use of Families.* By William Enfield. 8vo.
Pr. 3s. Johnson and Payne.

THIS writer has given us a useful, and in the main, a much better collection of prayers, than many of those, which are frequently made use of in private families. The following thanksgiving for the birth of a child will give the judicious reader a more adequate idea of the author's manner, than any we can convey by mere description.

' We render thanks unto thee, who art the author of life, and the giver of all good things, for the blessing which thou hast been graciously pleased to bestow upon this family, by the birth of a child. We receive it as the gift of thy bounty; and we desire, with chearful hearts, to recommend it to thine almighty protection, and to devote it to thy fear and service. In its infant days, may it be the charge of thy providence, and may its life be precious in thy sight. May its opening mind be enriched with useful knowledge, and adorned with amiable and virtuous dispositions. May its native innocence be preserved amidst the snares of the world, by the influence of wise instructions and good examples. May it long live to be happy in itself, a comfort to its parents, and useful in the world: and finally, may it be trained up for everlasting life, through Jesus Christ our Lord.'

Would it not have been more rational and manly to have mentioned the object of this prayer as a person, than as a thing; instead of saying, in the infantine stile, 'we receive it,' to have said, we receive *him* or *her*, as the gift of thy bounty? This latter is always the mode of expression in our office of baptism. Has not this sentence an air of affectation? 'in its infant days may it be the charge of thy providence, and may its life be precious in thy sight.' Would it not have been much better to have said plainly and simply, "may thy providence protect him in his infancy?"—In several of these prayers the author introduces a long and formal recognition of the several operations of the Supreme Being through the various parts of the universe, in this manner:

' By thy word were the heavens made, and all the host of them by the breath of thy mouth. Thou didst say, Let there be light, and there was light. Thou hast placed the sun and moon in the heavens, to give light upon the earth, and to rule over the day, and over the night. The heavens declare thy glory, and the firmament sheweth thine handy work: day unto day uttereth speech, and night unto night sheweth knowledge: there is no speech, nor language, where their voice is
not

not heard. Thou makest the out goings of the morning and evening to rejoice. Thou coverest the heavens with clouds; and preparest the rain and the dew. Thou visitest the earth, and waterest it; thou makest it soft with showers; thou blestest the spring thereof. Thou givest us the former and the latter rain in its season, and reservest unto us the appointed weeks of harvest. Thou crownest the year with thy goodness, &c.*

A short and general acknowledgment of the power, wisdom, and goodness of God in the works of his creation and providence, seems to be all that is necessary in acts of private devotion; which certainly should not consist in a collection of poetical images, and sublime expressions, relative to the sun, moon, and stars.

One of the best compositions in this collection is a general prayer, compiled from the liturgy of the church of England. The author has shewn ingenuity in the arrangement of his materials.

In reviewing this work we have, perhaps, carried our ideas too high. Critics and philosophers require, that compositions of this nature should be written with great delicacy and judgment; that the sentiments should be just and important, the language pure and expressive, free from the least tincture of affectation, and at the same time warm and animated. But plain pious Christians will be satisfied if their manuals of devotion are not so refined. By these then the work before us may be used with pleasure and advantage.

X. *An Objection drawn from the Act of Union, against a Review of the Liturgy, and other ecclesiastical Forms, considered: In several Letters to a Divine of the Church of England. The whole now submitted to the impartial After-thoughts of William Blackstone, Esq. Author of the Commentaries on the Laws of England. 8vo. Pr. 1s. 6d. Dilly.*

IN the first of these letters the author states the point, which is the subject of the present dispute, in this manner.

‘The act of Union of the two kingdoms of England and Scotland, was passed and settled in the fifth year of queen Anne, 1707. By this statute, as a learned commentator upon it informs us, the acts of *uniformity** of 13 Eliz. and 13 Car. II.

* ‘There was no other act of *uniformity* in the reign of this queen besides that of the *first* year, which is generally prefixed to our Book of Common Prayer. The act of 13 Eliz. here referred to, bears a *different* title.’

(except as the same had been altered by parliament at that time †) and all other acts then in force for the preservation of the church of England are declared perpetual; and it is stipulated that every subsequent king and queen shall take an oath inviolably to maintain the same within England, Ireland, Wales, and the town of Berwick upon Tweed. And it is enacted that these two acts (recited in the Statute of Union, c. 5. and 8.) “shall for ever be observed as fundamental and essential conditions of the union.”

‘Dr. Blackstone’s observation here is this: “That whatever else may be deemed *fundamental and essential* conditions, the preservation of the two churches of England and Scotland in the *same* state they were in at the time of the Union, and the maintenance of the acts of uniformity which establish our Common Prayer, are expressly declared so to be.” And he adds, That therefore any *alteration* in the *constitution* of either of those churches, or in the *liturgy* of the church of England, would be an infringement of these *fundamental and essential* conditions, and greatly *endanger* the union.” Comment on the Laws of Engl. 6. 1. Introd. §. 4.

‘These are the professor’s arguments, whereby he seems to be fully of opinion that *no alteration*, of any kind, can be made in our Book of Common-Prayer, without infringing the Act of Union.

‘If this opinion is solid, and agreeable to the great and true design of that act, taking it altogether in all its parts and connections, we are never to expect any, the least, reform of our Liturgy from what it is at present, and was when that act was made, and vain therefore have been all our reasonable hopes of such a favour, and our applications to obtain it.

‘If there be room still allowed for reasoning upon the point, a great variety of arguments will occur, which may seem to invalidate those of the professor, how strong soever they may appear to be.

‘I shall not trouble myself on this occasion, to make any formal detail of those arguments, leaving that to others, who have more leisure to consider the subject, and better abilities to exhibit it in its true light.

† ‘At that time, viz. the time of the Union. But the words of the Union-act are, “Otherwise than such clauses in the said acts, as have been repealed or altered by any subsequent acts of parliament.” As particularly for one, by the Toleration-act.—Such oversights, however, if we must call them so, may be deemed very pardonable in so voluminous an undertaking, of so complicated a nature, and so replete with difficulties.’

‘For

‘ For the present, it seems somewhat unaccountable to me (allowing to all other persons their just freedom of judgment) that since the time of the aforesaid Union, now near three-score years past, many men of great understanding and knowledge in the laws, have considered the matter in a different light, as not having the least apprehension that any obstruction to a moderate and reasonable revivification of our liturgy, could arise from the act now in view.

‘ I propose no more in this imperfect sketch I give you, than to set down what shall occur to me, upon recollection, in the public declarations of such learned and worthy men; observing no methodical rule of distribution, but taking them all indiscriminately, as they shall happen to fall in my way.’

Our author proceeds to lay before his readers the sentiments of Dr. Nicholls the commentator on the Book of Common Prayer, and those of bishop Burnet in favour of a farther reformation in the church; and adds,

‘ I could here subjoin a considerable number of other respectable and weighty authorities, all pointing out the necessity, or, to say the least, the expedience and utility, of a *review* of our ritual and other ecclesiastical matters that are now in a state of some disorder for want of such a timely remedy. Men of the greatest wisdom and sagacity, and of the most extensive knowledge in the affairs of our constitution, and the means of its safety and prosperity, have made these observations, and that even *since* the union; and they express their sentiments in such a manner, as if they had never heard a syllable, nor ever in the least imagined, that the act of union could create any impediment to a farther and just reformation. It must have appeared to them, to be contrary to all *reason*, as indeed it is, that any legislature should knowingly and deliberately tie itself down, by an act of its own, to be for ever in bondage, and never make the least attempt afterwards to re-inspect any part of the constitution, in order to strengthen and improve it, where found to be weak and defective. Laws of this kind, if any such can well be supposed to have passed a senate, are, I think, universally allowed, by all reasonable men, to be *ab initio*, and *ipso facto*, void and of no force; their authority in regard to all such clauses as are point-blank contrary to right reason, and inconsistent with the good of the community, being null and ineffectual from the moment that such laws are enacted. Which surely, in calm reason, equity and candor, can never be supposed to have been the design of our English legislature, when they drew up and enforced that act of union.

‘ It may, I presume, be very pardonable, upon this occasion, to produce the determination of a gentleman of the law, whom

every one will allow to be a competent judge of his own meaning, and every one may hope, that he intended consistency therein.

‘ This is one of his general rules and maxims relating to acts of parliament.

“ *Acts of parliament derogatory from the power of subsequent parliaments, bind not.*” And the reason he gives, a valid one I conceive, is this: “ Because, saith he, the legislature, being in truth the sovereign power, is always of equal, always of absolute authority. It acknowledges no superior upon earth; which the prior legislature must have been, if its ordinances could *bind* the *present* parliament. And upon the same principle Cicero, in his letters to Atticus, treats with a proper contempt these *restraining clauses*, which endeavour to tie up the hands of *succeeding* legislatures. *When you repeal the law itself*, says he, *you at the same time repeal the prohibitory clause*, which guards *against such a repeal*.” Introd. Sect. 3. 90, 91.—Again: “ If out of acts of parliament there arise collaterally any *absurd* consequences, manifestly contradictory to common *reason*, they [*those acts*] are, with regard to those collateral consequences, *void*.”——And further, “ Over and above the laws of England, *equity* is also frequently called in to assist, to moderate, and to explain *it*” [*them*, viz. the *laws*.]

‘ So that we may now freely join with the same learned gentleman in his observation, “ That *sometimes through haste and inaccuracy, sometimes through mistake and want of skill, many have published very crude and imperfect (perhaps contradictory) accounts*” of some things.’

The second and third letters contain queries and observations upon the subject of a review; and the fourth, heads of some additional arguments, which may be urged, in opposition to the professor’s interpretation of the statute to defeat the hopes of a revival of our liturgy.

In the fifth letter some clauses in the act, relating chiefly to Scotland, and certain alterations made there, since that act, are considered and applied to the foregoing subject.

From the arguments which this able and judicious writer has advanced upon the point in question, it seems to be very clear (as indeed it does upon the slightest consideration) that the church of England, as well as every other community whatever, has an absolute right to revise, reform, and improve its own constitution, in all matters that any way concern the advancement of the gospel in its purity and truth.

To these letters the author has subjoined a Postscript, in which he takes notice of some new publications relative to the
same

same subject, and some candid declarations of Dr. Blackstone, which appear much to his credit, in his reply to Dr. Priestly's Remarks.

XI. *Letters to the honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. 8vo. Pr. 2s. 6d. Cadell.

Whoever considers the various lights in which the act of toleration has been viewed by men of different persuasions amongst us; the difficulty, perhaps we may say, the impossibility of determining what are the proper boundaries of religious liberty; and above all the different passions of men, operating in this instance under the influence of their respective situations, prejudices, and interests, will not be surprised to find the controversy revived upon every little incident which may alarm the apprehensions of those who are in any degree concerned in the dispute. But though we have had a multitude of tracts on toleration and religious freedom, yet when the debate is conducted by writers of learning, ingenuity, and candour, we may reasonably expect, that their productions will throw additional light upon the subject: and in this case every sensible and unprejudiced reader will regard only truth and reason, on whatever side they appear.

The author of these letters opens his charge against the learned commentator on the Laws of England in this manner:

‘ In the fourth volume of your Commentaries, chapter the fourth, p. 53. I am sorry to find the following passage: “ The penalties (viz. those which are laid upon the Dissenters by abundance of statutes, in particular by 31 Eliz. c. 1. 17 Char. II. c. 2. 22 Char. II. c. 1.) are all of them suspended by the statute 1 Will. & Mar. st. 2. c. 18. commonly called the toleration act, which exempts all Dissenters (except Papists, and such as deny the Trinity) from all penal laws relating to religion, provided they take the oaths of allegiance and supremacy, and subscribe the declaration against Popery, and repair to some congregation, registered in the bishop’s court or at the sessions, the doors whereof must be always open: and dissenting teachers are also to subscribe the thirty-nine articles, except those relating to church-government and infant-baptism. Thus are all persons, who will approve themselves no Papists or oppugners of the Trinity, left at full liberty to act as their consciences shall direct them in the matter of religious worship.”

' This is all you say of the toleration-act in your Commentaries; and before I make any observations upon it, I beg leave to mention a passage in your answer to Dr. Priestley; who had observed, that he "did not know that MERE *nonconformity* was any crime at all in the laws of England—since the act of toleration:"—You say, that you "beg leave to inform Dr. Priestley, since it seems he is yet to learn it, that nonconformity is still a crime by the laws of England, and hath severe penalties annexed to it, notwithstanding the act of toleration, (nay expressly reserved by that act) in all such as do not comply with the conditions thereby enjoined. In case the legislature had intended to abolish both the crime and the penalty, it would at once have repealed all the penal laws enacted against nonconformists. But it keeps them expressly in force against all Papists, oppugners of the Trinity, and persons of no religion at all: and only *exempts from their rigour* such serious, sober minded Dissenters, as shall have taken the oaths, and subscribed the declaration at the sessions, and shall regularly repair to some licensed" (registered) "place of religious worship. But though these statutes oblige me to consider nonconformity as a breach of the law, yet (notwithstanding Dr. Priestley's strictures) I shall still continue to think, that *re-wiving the ordinances of the church* is a crime of a much grosser nature than the other of mere *nonconformity*."

' So that, in your opinion, Sir, mere nonconformity is a crime, though not so great as some others, and is so considered in the eye of the law, notwithstanding the toleration-act. The *penalties*, indeed, by that act are *SUSPENDED*, but the CRIME subsists still.'

The author proceeds to prove, that the crime of nonconformity is abolished together with the penalties, with respect to those who are qualified as the act directs. This proof he deduces, 1. from the mode of expression in that clause of the act, which repeals the penal statutes with regard to such persons; 2. from those clauses which protect the dissenting worship; 3. from the unanimous judgment of the commissioners delegates, and of the house of lords in the sheriff's case; the grounds of whose judgment, he says, appears to be, that Dissenters are freed from the crime as well as the penalties of nonconformity.

In the second letter the author examines the sentiments of the commentator, concerning the punishment of heresy, and shews that temporal penalties are improperly applied to cases of heresy.

In the third he considers Dr. Blackstone's account of the penal statute against the deists, and assigns several reasons against the punishment of infidels by the magistrate.

In the fourth he shews, in opposition to Dr. Blackstone, that the penal statute against speaking in derogation of the Common Prayer is too severe and intolerant.

The fifth letter contains an examination of Dr. Blackstone's opinion, that an alteration of the church-constitution or liturgy, would be an infringement of the act of union; and the sixth consists of remarks on the test law, shewing, that it is unjust to exclude any good subjects from civil privileges on a religious account, that such exclusion is not conducive to the good of the state, and that a sacramental test is little or no security to the church, &c.

In the last letter the author considers a passage in Dr. Blackstone's chapter of premunire, which he thinks contains an unjust reflection on the principles of the Dissenters, with respect to society.

In the course of this work, Dr. Furneaux appears to be an ingenious and respectable writer; and has made a number of observations which denote an enlarged and liberal mind. Yet sometimes, if we are not deceived, he seems to have betrayed an undue prejudice and partiality in favour of his own persuasion. Of this nature is the following observation:

'Submitting to the decisions of human authority in matters of faith, is sometimes prejudicial to, and even subversive of, true religion, where it does not issue in downright hypocrisy. For as, on the one hand, by the exercise of our rational faculties in searching after truth, we are not only likely to arrive at it, but to improve in the love of it, in candor, docility, and openness to conviction; and are disposed to submit to its influence: so, on the contrary, in proportion as we resign ourselves to the conduct of human authority, truth loses its charms, and its influence over us; and we become blind to its clearest evidences, and brightest characters, and are thus prepared to be led into the most absurd superstitions, and vilest corruptions of religion.'

If we were to take our opinion of the Dissenters from this passage, we should suppose, that, as they pretend to disclaim all human authority in matters of religion, so they are equally 'improved in the love of truth, in candor, docility, and openness to conviction;' and that, on the other hand, the clergy of the church of England, who have subscribed to the XXXIX Articles, and declared their assent and consent to the Common-Prayer, are proportionally insensible to 'the charms and influence of truth, blind to its clearest evidence and brightest characters, and prepared to be led into the most absurd superstitions, and vilest corruptions of religion.'

This,

This, we apprehend, is the consequence which necessarily follows from our author's remark, as it stands connected with the subject of his letters. For submission to the decisions of human authority, is the great objection which this writer, and others of the same persuasion, alledge against the established church. But how fair and equitable this representation is, either in one case or the other, we shall leave the impartial reader to determine.

In speaking of the proper temper and conduct of Christians who revile their holy religion, he makes these observations :

‘ If it be enquired, whether men shall be suffered with impunity to “ *affront* Christianity, and depreciate its efficacy,” by reproaches and calumnies, offensive to every Christian ; a different case from simply disbelieving or modestly opposing it : I answer, that, provided it be unwarrantable to support the belief of Christianity, and to confute its opposers, by penal laws and the sword of the magistrate, its professors should be exceeding tender how they animadvert, in this way, on the *manner* in which the opposition to it is made : a thing, comparatively, of little consequence. For, though calumny and slander, when affecting our fellow-men, are punishable by law ; for this plain reason, because an injury is done, and a damage sustained, and a reparation therefore due to the injured party ; yet, this reason cannot hold where God and the Redeemer are concerned ; who can sustain no injury from low malice and scurrilous invective, nor can any reparation be made to them by temporal penalties ; for these can work no conviction or repentance in the mind of the offender ; and if he continue impenitent and incorrigible, he will receive his condign punishment in the day of final retribution. Affronting Christianity, therefore, does not come under the magistrate's cognizance, in this particular view, as it implies an offence against God and Christ.

‘ If you say, that insulting and reviling religion is very offensive to good men, and ought, on that account, to be prohibited and punished : I observe, so are all transgressions of the divine law, very offensive to good men ; but they are not, for that reason, all punishable by the magistrate. In the case of gross lying, heinous ingratitude, and many other vices which might be mentioned, though no one thinks of applying to a court of justice on the occasion, yet every good man will treat these vices, and those who are guilty of them, with just abhorrence and detestation. And the same, and no other, I apprehend, should be their conduct, when infidels, with an offensive indecency, vent their impotent rancour against the religion of Jesus.

‘ If

* If you alledge, that this licentious manner of treating religion, will "depreciate its efficacy" on the minds of men, especially of the undiscerning and thoughtless, which are commonly the major part: I answer, that the contempt and abuse which infidels throw upon religion, will, in the end, entail disgrace and infamy on themselves. Their ribaldry and scurrility will be despicable and disgusting to the more sensible part of our species; and while there are Christians, especially Christian ministers, in the world, I trust, there will always be proper persons, who will expose to the most ignorant and unreflecting, the gross folly and injustice of such abuse, and render those who are guilty of it the objects of contempt to the lowest of the people: whereas, if punished by the magistrate, they would be the objects, probably, of their pity: a circumstance which would procure their insinuations and suggestions to the prejudice of religion a much more favourable reception, than they would otherwise be like to obtain.

* Indeed, discovering a disposition to take refuge in temporal penalties, whenever any person in discourse or writings misrepresent and revile (or, as you stile it, *affront*) our holy religion, and depreciate its efficacy, is acting as if we apprehended the cause had no other and better support. Whereas, for three hundred years after its first promulgation, Christianity maintained its full reputation and influence, (though attacked in every way which wit or malice could invent) not only without the assistance of, but in direct opposition to the civil power. It shone with the brighter lustre, for the attempts to eclipse it. And the insults and calumnies of its enemies were as ineffectual to its prejudice, as either their objections, or, what were more to be feared, their persecutions. And as it was during that period, so will it always be, if there be any ground to rely on that promise of our blessed Saviour concerning his church, that "the gates of hell shall not prevail against it."

* In the mean time, compassion to all ignorant, petulant, malicious adversaries of our holy religion; and a desire to obviate the mischief they do, by refuting their arguments, exposing their petulance and malice, and, if possible, working conviction in their minds; are the dispositions which such contemptible attacks on the honour of the Christian religion, and its author, should excite in his genuine disciples. We should argue with such men, not persecute them; should endeavour to rescue others from the danger of being infected by their principles, with cool reasoning; but we should be careful how we attempt to punish them, lest we *harden* instead of reclaiming them: lest we leave room for others to imagine, that not their scoffs and insults, but their *arguments*, have provoked us

by being unanswerable. And indeed, provided it be wrong to animadvert, by temporal penalties, on the calm reasoning of infidels against Christianity; it would, surely, be *imprudent* to punish them for what renders their arguments, if there be any, less formidable and prejudicial; I mean, their revilings and their scurrility. It is *imprudent*, I say, by a prosecution, to hold up to publick notice, to introduce into all conversation, and excite peoples curiosity after, those scurrilous writings, which would otherwise quickly sink with their authors into perpetual oblivion. Many infidels, in modern times, have united their efforts against the Christian religion; and they have railed, at least some of them, much more than they have reasoned; but they have been heard, and confuted; and most of them are only remembered by the excellent apologies for Christianity, which they have been the occasions of producing. I hardly think they and their works would have been so soon forgotten; I am sure, our religion would not have received such honour, nor infidelity such disgrace, and such a total defeat, if, instead of being answered by the learned writers, who have employed their abilities to so laudable a purpose, they had been prosecuted, fined, imprisoned, or suffered any other ignominious or cruel punishment, by sentence of the magistrate. Those who call for the aid of the civil power, and for the infliction of pains and penalties, in support of the Christian religion, forget the character and conduct of its divine author; who, when his apostles, out of zeal for his honour, would have invoked fire from heaven on the unbelieving Samaritans, because they had just *affronted* him, severely rebuked them: "Ye know not what manner of spirit ye are of; the Son of man came not to destroy mens lives, but to save them."

In what I have said, let it not be supposed, that I have pleaded the cause of infidelity. No; I have pleaded that of Christianity, in my own opinion at least; the mild and forbearing spirit of which religion, I desire more and more to imbibe, to regard all its doctrines and precepts as the rule of my faith and manners, its promises as the foundation of my hopes, and the scheme of redemption through Jesus Christ as my highest consolation and joy. It is, indeed, from my reverence for it, and attachment to it, and zeal for its true dignity and honour, that I will ever vindicate it from the *least suspicion* of being a persecuting religion: a suspicion, which, if it were just, would be a greater brand of ignominy, and do it more real discredit, than all the invidious misrepresentations and calumnies of its adversaries. And this it becomes those seriously to consider, who would wipe away the dishonour done it, by methods

methods that would double the disgrace, not only on themselves, but on the noble cause which they profess to espouse.

In the former part of this quotation the author seems to have carried his lenity too far. For upon the same principles he might urge, that no profane swearing, blasphemy, or breach of the sabbath, however flagrant, ought to come under the cognizance of the magistrate. But this would be giving such a toleration to licentiousness, as will be contended for by no person, who wishes to see a public regard to decency, virtue, and religion preserved amongst us.

XII. *Institutes of Moral Philosophy. For the Use of Students in the College of Edinburgh. By Adam Ferguson, LL. D. 12mo. Pr. 3s. Cadell.*

THIS publication is little more than a syllabus of the professor's lectures to his pupils, *sed patet ex pede Hercules.*

The doctor's analysis of moral philosophy, is, in many respects new, and, in general, accurate and ingenious. Under most of his principal divisions, there are abundance of leading thoughts and general propositions, that must engage him in very curious details and dissertations, the illustrations and evidences of which must certainly render his prelections equally useful and entertaining.

The original hints thrown out in the course of this work on a great variety of subjects, will frequently open fields of agreeable and instructive speculations to proficient in this capital science, and be exceedingly valuable to such as are employed in teaching it. To all the lovers, and especially to all the teachers of moral philosophy, we may venture to recommend Dr. Ferguson's masterly compendium, as a book they will peruse with profit and with pleasure.

We cannot convey a juster idea of it to our readers, than by transcribing the contents, which are as follow,

‘ INTRODUCTION.

‘ Of knowledge in general.—Of science.—Of the laws of nature.—Of theory.—Of moral philosophy.—Of pneumatics.

‘ PART I. The natural history of man.

‘ History of the species.

‘ General arrangement.—Of the form and aspect of man.—Man's residence, and manner of subsistence.—Varieties of the human race.—Period of human life.—Disposition of man to society.—Of population.—Varieties of choice and pursuit.—Arts and commerce.—Disparity and rank.—Of political establishments.—Language and literature.

‘ History of the individual.

‘ General arrangement.—Of consciousness.—Animal sense and perception.—Observation.—Memory.—Imagination.—Abstraction.—Reasoning.—Foresight.—Propensity.—Sentiment.—Desire and aversion.—Volition.

‘ P A R T II. Theory of mind.

‘ General Observations.

‘ Enumeration of physical laws.

‘ Laws of the understanding.—Laws of the will.

‘ The foregoing laws applied, &c.

‘ Of Interest.—Emulation.—Pride.—Vanity.—Probity.—Moral approbation in general.—The object of moral approbation.—The principle of moral approbation.

‘ Of the nature and future prospects of the human soul.

‘ Of the immateriality of the soul.—Of the immortality of the soul.

‘ P A R T III. Of the knowledge of God.

‘ Of the being of God.

‘ Of the universality of this belief.—Of the foundations of this belief.

‘ Of the attributes of God.

‘ Of these attributes in general.—Of the unity of God.—Of power.—Of wisdom.—Of goodness.—Of justice.

‘ Of the belief of the immortality of the soul, &c.

‘ P A R T IV. Of moral laws, and their most general applications.

Definitions.

‘ Of good and evil in general.

‘ Of the objects of desire or aversion.

‘ General division.—Of life and death.—Of pleasure and pain.—Of excellence and defect.—Of happiness and misery.—General inferences.

‘ Of the degrees of happiness, and the means of improvement.

‘ Of the actual attainments of men.—Opinions productive of misery.—Opinions productive of happiness.

‘ Of the fundamental law of morality, &c.

‘ The law, and its immediate consequences.—Application to the mind.—Application to external actions.—Diversity of opinions concerning the morality of external actions.—Causes of this diversity.—Difference of the case.—Difference of choice.—Difference of interpretation.—Fundamental laws of external action.—Different sanctions under which external actions are required, &c.—Parties to whom laws apply.

‘ P A R T V. Of Jurisprudence.

‘ The foundations of compulsory law.

‘ The

- ‘ The rights of men in general.
- ‘ Laws of defence in general.
- ‘ Difference of rights.
- ‘ General division.—Rights personal.—Rights real.—Original rights.—Adventitious rights.
- ‘ Laws of acquisition in general.
- ‘ Law of occupancy.
- ‘ Law of acquisition by labour.
- ‘ Law of acquisition by contract.
- ‘ The obligations of contract.—Laws of contract in general.—Contracts of different denominations.—The exceptions to contracts in general, Exceptions peculiar to conditional and reciprocal contracts.
- ‘ Law of acquisition by forfeiture.
- ‘ Of the law of acquisition as applicable to particular rights.
- ‘ Of possession.—Of property.—Of command or service.
- ‘ Of the law of defence.
- ‘ Of the means of defence in general.—The case of parties strangers to each other.—Case of fellow-citizens.—Case of nations.—Conclusion of jurisprudence.

‘ P A R T VI. Of Casuistry.

- ‘ Of the sanction of duty in general.
- ‘ Of the sanction of religion.
- ‘ Of the sanctions of public repute.
- ‘ Of the sanction of conscience.
- ‘ Of the tendency of virtue in external actions.
- ‘ Of the different branches of virtue.—Duties referred to probity. Duties referred to prudence. Duties referred to temperance.—Duties referred to fortitude.—Uses of casuistry.—Of merit and demerit.

‘ P A R T VII. Of Politics.

- ‘ Introduction.
- ‘ Of public œconomy.
- ‘ Of national resources in general.—Of populousness.—Of riches.—Of revenue.
- ‘ Of political law.
- ‘ Of this law in general.—Of the safety of the people.—Of the happiness of a people.—Of the fitness of the institution to the people.—The distribution of office fitted to the constitution.—Importance of political institutions.’

As specimens of the doctor's manner, we subjoin the following extracts.

‘ *Of the Sanction of Religion.*

- ‘ Religion is the sentiment of the mind relating to God.

‘ The

The sanction of religion is its tendency to influence mens conduct.

‘ This tendency is of two kinds.

‘ The first is, to make men love wisdom and beneficence, as being the characteristics of the Supreme Being, whom they adore ; and to make them love their situations, and their duties, as being appointed by Providence.

‘ The second is, to make them hope for rewards, and to fear punishments.

‘ The religious doctrine of rewards and punishments is a species of compulsory law, extending to all the thoughts and inclinations, as well as the actions, of men.

‘ This law, in all its extent, can be safely applied by every person only to himself.

‘ When magistrates think themselves armed with the sanction of religion, and intitled to restrain thoughts as well as actions, they attempt what is placed beyond the reach of their power.

‘ Superstition, or the abuse of religion, has been accompanied with very fatal effects :

‘ With a misapplication of moral esteem, and the substitution of frivolous rites for moral duties ; with cruel animosities of party, and a false apprehension of sanctity in any acts of injustice and horror that proceed from a supposed religious zeal.’

‘ *Of the safety of the people.*

‘ By the *people* is to be understood, not any separate class, but all the members of the community, the magistrate as well as the subject.

‘ The safety of the people consists in the secure enjoyment of their rights.

‘ That the rights of men may be secure, it is necessary, either that there should be no one to invade, or that there should be a sufficient power to defend.

‘ The first is not to be expected in human affairs ; the second is the principal object of political establishments.

‘ It has been the object, or the fortune, of some communities, to possess members who might be intrusted with any powers.

‘ It has been the object of other communities, to grant such powers only as might be intrusted with any men.

‘ These several cases, real or supposed, may be intitled, The government of *Innocence*, of *Virtue*, and of *Law*.

‘ Under the government of innocence, or of virtue, matters of form are easily adjusted.

‘ Under

‘ Under the government of law, it is necessary, that the rights and obligations of men should be clearly expressed.

‘ This is the object of conventional law.

‘ In every convention is supposed the consent of parties given in person, or by others properly authorised.

‘ The sovereign is authorised to enact laws.

‘ Laws relate to the constitution, to civil rights, or to crimes.

‘ The most perfect laws relating to the constitution, are such as confer on the magistrate power to restrain crimes, and to defend the community; but under limitations sufficient to prevent the abuse of this power.

‘ The most perfect laws relating to civil rights, are such as effectually secure every person in his state.

‘ It is the maxim of civil law, That every person should remain in his possession, until a better title is undoubtedly proved.

‘ Laws relating to crimes, prescribe the form of trials, and point out the overt acts for which certain punishments are appointed.

‘ The following are maxims of natural law relating to prosecutions.

‘ That every person is to be deemed innocent until he is proved to be guilty.

‘ That no one shall be obliged to give evidence that may affect himself.

‘ That no one shall be tortured into confessions or discoveries of any sort.

‘ That no one shall be punished, unless he shall have committed such overt acts as the law has pronounced to be criminal.

‘ That it is better the guilty escape, than the innocent suffer.

‘ That no severer punishment be inflicted for any crime, than is required to correct the guilty, and deter others.

‘ To secure legal rights, it is necessary that the laws should be strictly interpreted and applied.

‘ Under the government of law, discretionary powers are not safely intrusted, except to judges named by the parties; or to juries purged by the challenge of parties, and interested equally to protect the innocent and to punish the guilty.

‘ In the security of rights consists civil and political liberty.

‘ Liberty is opposed to injustice, not to restraint; for liberty even cannot subsist without the supposition of every just restraint.

‘ Natural liberty is not impaired, as sometimes supposed, by political institutions, but owes its existence to political institutions, and is impaired only by usurpations and wrongs.

‘ The laws of different communities bestow unequal privileges on their members; but liberty consists in the secure possession of what the law bestows.

‘ Those are the most salutary laws which distribute the benefits and the burdens of civil society in the most equal manner to all its members.’

XIII. *Observations on a Pamphlet, entitled, Thoughts on the Cause of the Present Discontents.* By Catharine Macaulay. 8vo. Pr. 1s. Dilly.

Assume a virtue, if you have it not. SHAKESPEARE.

IN this pamphlet our political heroine declares war against the author whose performance she has undertaken to review.—Of her motto we must observe, that in the original place, where the advice is given, it is just and proper: it is addressed by Hamlet to his mother; and when a woman has broken down the bounds of all decorum, when she lives *in the rank sweat of an adulterous bed*, it then becomes necessary to bid her have *some* regard to decency, if she *has* renounced all virtue. Hypocrisy, as far as it serves to throw a veil over the sensual gratifications of the fair sex, may be considered as part of the female toilet; but the assumption of a virtue which we have not, can only lead among men to fraud, dissimulation, and all the vices of a counterfeited character. Whatever a political writer may think upon certain points or principles, we hold it just that he should avow his sentiments. His real character is thereby made known, and the public are enabled to judge whether a man of his cast of thought can be of service in public affairs. Let him suppress his political creed, and when he has worked himself into employment, the effects of his administration will be the more pernicious, as he will endeavour to obtain his end by secret machinations.—Having premised thus much, we now proceed to analyse the work before us.

‘ It is an undertaking of the highest difficulty as well as delicacy to point out the corruptions or mistakes of men, whose disappointed ambition hath led them to offer their services to an alarmed and enraged populace, and whose abilities of character and situation promise a successful exertion in the cause of opposition. I will ever in all great points of national welfare, express my genuine opinions to my countrymen; and on this consideration alone I undertake the invidious task of making disagreeable observations on the

the baneful tendency of a pamphlet, entitled, "Thoughts on the Cause of the present Discontents."

The pamphlet in question is written with great eloquence, acuteness, and art; but its fine turned and polished periods carry with them a poison sufficient to destroy all the little virtue and understanding of sound policy which is left in the nation. Whilst the obvious intent of this pernicious work is to expose the dangerous designs of a profligate junto of courtiers, supported by the mere authority of the crown, against the liberties of the constitution; it likewise endeavours to mislead the people on the subject of the more complicated and specious, though no less dangerous manœuvres of aristocratic faction and party, founded on and supported by the corrupt principle of self-interest.

It is often retorted on speculative reasoners in policy, that not having been engaged in the practical parts of administration, they are apt to run into refinements incompatible with the gross and vicious nature of human affairs. Had these practical gentlemen ever attempted to prove that their speculative antagonists grounded their positions on a false mistaken notion of a non-existing virtue in mankind, there would be some weight in their assertions: but as all systematical writers on the side of freedom, plan their forms and rules of government on the just grounds of the known corruption and wickedness of the human character, I shall be apt to suspect with the vulgar that their opinions are solely formed on sinister views.

Had any thing besides a mode of tyranny more agreeable to the interests of the aristocratic faction, which took the lead in the opposition to the arbitrary administration of king James, been the probable consequence of the Revolution; that important circumstance in the annals of our country had never taken place.

The extension of popular powers hath ever been regarded with a jealous eye by a misinformed and selfish nobility. To diminish the force of new acquired privileges, and as a bulwark to the party against the dreaded vengeance of a routed, though hardly subdued faction, the power of the reigning prince was to be strengthened by every diabolical engine which the subtle head and corrupt heart of a statesman could invent. The nation, instead of being the paymasters, were to become the creditors of government. The larger the national debt, the stronger was supposed to be the operation of this state engine; the more the people were beggared, the more it diminished their constitutional independency; and the largeness of the revenue, necessary for the supply of so expensive a government, with the yearly interest to be paid to its creditors, it was foreseen would afford variety of excuses for levying exorbitant taxes on the public: and thus the management of the revenue would give so large an additional power to the crown, as to make ample amends for the loss of a few idle prerogatives.

The wicked system of policy set on foot by the leaders of the Revolutionists in the reign of king William, and which proceeded perhaps more from fear of personal safety than from any very malicious intent against their country, was thoroughly completed under the administration of their sons. But whilst this state faction, who called themselves whigs, but who in reality were as much the destructive, though concealed enemies of public liberty, as were its more generous, because more avowed adversaries the tories; whilst they were erecting their batteries against those they termed inve-

terate Jacobites and prejudiced republicans, it never came into their heads, that they were ruining their own importance, and, consequently, rendering the crown strong enough to set all parties at defiance, to put them on their good behaviour, and to treat them with that contempt which is natural to a sovereign in the plenitude of independent power.

‘ To argue mankind into hazardous exertions of opposition for particular interests alone, is a consummate piece of indiscretion, which nothing could make us believe practical politicians to be guilty of, had we not been convinced to the contrary by the obvious tendency of the work intitled, “ Thoughts on the Cause of the present Discontents,” supposed to be written by a man whom we may justly esteem the mouth of the faction.

‘ In a work, where all the fetters laid upon public liberty are not only regarded with indifference, but treated as necessary evils, rather to be supported than abolished; we cannot help smiling to hear the author with all the power of eloquence pathetically lamenting, as a man who had remotely felt something of the humiliation, the dependent, invidious, and mortifying state of that very immediate slave to an absolute monarch, a minister of state: we cannot, I say, help smiling to hear a philosopher and a politician lament the natural consequence of those very circumstances which he esteems necessary in government.

‘ The lucrative prospect which a seat in parliament, in the present mode of corruption, gives for the enriching the representative, at the expence of his country and constituents, is the great root of political evil. Take away the cause, and the effect will cease; take away from the representative, by a quick and thorough circulating round of rotation, every such lucrative and corrupt prospect of private interest, and the warm contention for seats in parliament, both on the side of government and individuals, will sink into a coolness which will reduce such elections to the quiet calmness of a nomination for parish-officers. If triennial parliaments will not serve the turn, change the half, or the whole of your parliament yearly, and deprive your representatives of a corrupt and standing interest in the legislature, by debarring every member of parliament of the capacity of re-election under a certain term of years.

‘ Equally averse is the author of the Cause of the present Discontents against every other constitutional proposition for remedying the growing evils of our government, as against the orthodox principle of rotation; a place-bill would set the executive power at variance with the legislative, and hazard the forms of our excellent constitution.

‘ To correct evils which are allowed to be excessive, this mighty champion of the whig faction, the author of the Thoughts on the Cause of the present Discontents, proposes that the people should meet in counties and in corporations to scan the conduct of their representatives, and to send, I presume, disregarded petitions to the throne for the dissolution of a body of men, whom the very nature of their trust must render corrupt, and whose successors in office, such a trust continuing, must, from the very constitution of human characters, be equally treacherous and equally formidable.

‘ Our author, does not forget to flatter his sovereign with the hopes, that were his party once taken into favour, the purse of the people would be as prodigally sacrificed to every lust of capricious grandeur

grandeur and expence, as it is at present supposed to be, to the venal machinations of state policy. Such infamous flattery, could it have any effect on a wise and just sovereign, was fitter for the royal ear than for public criticism.

'The disappointments produced by the treachery of leaders, after any sharp, obstinate, or dangerous opposition to government, are very pernicious to the freedom of society, by the langour which the want of confidence must necessarily introduce in popular exertions. I would warn my countrymen from entering into any dangerous or even vigorous measures against the conduct of their present governours, without exacting a political creed from leaders, who, under the specious pretensions of public zeal, are to all appearances only planning schemes of private emolument and private ambition.'

Mrs. Macaulay, we perceive, comes, in the close of her work, to call for a *political creed* from all candidates for office. The writer, whom she criticises, has given his, and the female politician has advanced her own. The public will judge between them, and will be able to decide whether they are both UTOPIAN; and, on the other hand, if both are practicable, which is the fittest to be adopted: *Non nostrum inter vos tantas componere lites*. The lady will excuse a scrap of Latin, when we assure her that no offence is intended.

Mrs. Macaulay's performance, upon the whole, is spirited and well written; and the public are obliged to her for taking the field against so formidable an antagonist as she has had to cope with; whose arguments she has frequently refuted, and whose secret intentions she has often pointed out. We are convinced that Mrs. Macaulay, whether right in her reasonings or not, writes from principle; and this is a compliment which cannot be paid to many political writers.

MONTHLY CATALOGUE.

14. *The Constitution defended, and Pensioner exposed; in Remarks on the False Alarm.* 8vo. Pr. 1s. Dilly.

THIS political adversary makes his attack with a shew of respect and moderation: but tho' his remarks are sometimes plausible and ingenious, they are seldom just or conclusive.

15. *Æolus: or the Constitutional Politician; with Remarks of a Briton on the Trial of the Irish Chairmen; a gentle Reproof to the Monthly Reviewers; and a free Conversation between an Elector and his Representative.* 8vo. Pr. 3s. sewed. Bladon.

The hero of this burlesque performance is Mr. Wilkes, who is represented in the attitude of Æolus, in Virgil Travestie. The ridicule, it may be imagined, is not of the most delicate kind: in the more argumentative parts, however, this letter is not destitute of many just and rational observations,

16. *An Oration delivered by the Rev. Mr. Horne, at a numerous Meeting of the Freeholders of Middlesex, assembled at Mile-End Assembly-Room, March 30, 1770. to consider of an Address, Remonstrance, and Petition, to his Majesty, &c.* 8vo. Pr. 6d. Wheeble.

This oration, with an account of the proceedings at the time of delivering it, having already appeared in many of the news papers, as well as in some monthly publications, little need be said of it here. Mr. Horne has displayed no inconsiderable share of abilities as an orator; and, in some instances, a degree of candor and moderation, which some people would hardly expect from him. We wish he had been consistent throughout, and displayed the same impartiality in his long account of the affair of St. George's Fields, and particularly of the consequent trials. He is very severe in his remarks upon a certain eminent personage of the law. But we consider these as invectives proceeding from the misguided zeal of party-rage; and doubt not but our readers will be of the same opinion.

17. *A short Narrative of the horrid Massacre in Boston, perpetrated in the Evening of the fifth Day of March, 1770. By Soldiers of the XXIXth Regiment, which with the XIVth Regiment were then quartered there: with some Observations on the State of Things prior to that Catastrophe. To which is added, an Appendix, containing the several Depositions referred to in the preceding Narrative; and also other Depositions relative to the Subject of it.* 8vo. Pr. 2s. Bingley.

The design of this narrative, originally published at Boston, and of the every-way dismal print in the front, is evidently to enflame, and keep up prejudices to their utmost extent. That unlucky affair, as if it had been a preconcerted conspiracy, like the slaughter of the Huguenots in France, and of the Protestants in Ireland, is dignified with the appellation of a massacre.—As far as we are able to judge, amidst the mist and darkness in which it is involved by the heated passions of both sides, it appears to have been purely accidental; and to have been the consequence of the ill humour which had been long increasing between the townsmen of Boston, and the two regiments quartered there. But if credit can be given to a great majority of affidavits, which are no fewer than ninety-six in number, there can be no doubt that captain P—— and his party were guilty of wilful and premeditated murder: though it must be remembered, that when people are inflamed to a certain degree, there is no difficulty in procuring evidences who will, even *bona fide*, prove any thing conformable to the prevailing disposition of the times.

18. *Innocent Blood crying to God from the Streets of Boston. A Sermon occasioned by the horrid Murder of Messieurs Samuel Gray, Samuel Maverick, James Caldwell, and Crispus Attucks, with Patrick Carr, since dead, and Christopher Monk, judged irrecoverable, and several others badly wounded, by a Party of Troops under the Command of Captain Preston: On the fifth of March, 1770, and preached the Lord's Day following. By John Lathrop, A. M. Pastor of the Second Church in Boston.* 410. Pr. 11. Dilly.

In consequence of a ridiculous fray, wherein both parties were blameable, a general tumult ensues; and in the midst of confusion, fear, and passion, several people are killed. On the Sunday following, Mr. Lathrop preaches this discourse, which bears all the marks of a furious and intemperate zeal. 'Innocent blood, says he, in the title, cries to God from the streets of Boston.' In the motto, 'Cursed be their anger, for it was fierce, and their wrath, for it was cruel:' and in the Sermon, he exclaims in the following strain:

'If any one by design slay another, or any way cause an innocent person to be put to death, that innocent blood crieth unto God from the ground: it crieth for vengeance. It crieth to all who see it, or hear of its being shed. It crieth to the murderer himself, and requires him to submit to justice, and receive his punishment. It crieth to those that are witnesses, and requires them to give faithful testimony of what they know. Whoever knows of murder, and does not give information thereof, that the guilty may be brought to justice, will have innocent blood crying for vengeance to fall upon him. Innocent blood crieth to the magistrate, that the murderer be secured and brought to trial; it crieth to the judges, and requires that they see it avenged. And if innocent blood is not heard and avenged according to the strict requirements of the law of God and the laws of every good system of civil government, it will continue to cry, not only against the murderer, but the government and land, which suffers murderers to go unpunished.'

This language can only be paralleled by the harangues of the fanatical preachers in the days of Hudibras,

When gospel-trumpeter, surrounded
With long ear'd rout, to battle sounded,

The town-clerk of Ephesus*, by his conduct in a popular tumult, seems to have been a much wiser man, and more worthy of the character of a preacher of peace, than this pastor of the second church in Boston.

* Acts xix.

19. *The Release of Barabbas; or, the Causes of popular Clamour and Discontent considered, in a Discourse on St. John, Ch. xviii. ver. 40. 4to. Pr. 1s. Baldwin.*

The design of this discourse is to exemplify the pernicious effects of popular faction, by the conduct of the Jews, when they furiously insisted on the crucifixion of Christ, and the release of Barabbas. The style of this writer is animated; and his reflections seem to be the result of real philanthropy.

20. *Four Letters, from John Philips of Liverpool, to Sir William Meredith, on a very recent Occasion. 8vo. Pr. 1s. Wheeble.*

This publication arises from a private quarrel between these gentlemen. A challenge is implied, and the lie direct given to the b——t; but the world is left entirely in the dark, with respect to the nature of the offence, though it seems to have been given in a certain assembly.

21. *Usage of holding Parliaments, and of preparing and passing Bills of Supply, in Ireland, stated from Record. Published by Authority. To which is added, Annotations, together with an Address to his Excellency George Lord Viscount Townshend, Lord Lieutenant General and General Governor of Ireland. By C. Lucas, M. D. One of the Representatives of the City of Dublin in Parlemt. 8vo. Pr. 1s. Robinson and Roberts.*

This publication relates to a dispute of the greatest consequence, in Ireland, still undetermined, and about which the minds of men are extremely agitated. It would therefore be impertinent in us to pretend to determine. We shall only mention one circumstance, which Dr. Lucas asserts to be true, leaving the reader to draw his own inferences from it.

The pamphlet, on account of which doctor Lucas addresses lord Townshend, and to which he writes annotations, was originally advertised to be printed by the king's printer, and to be published by authority. It was actually printed, but never, properly speaking, published; for it appears to have been with difficulty that Dr. Lucas procured a copy of it, which he has reprinted and published—(with what view may be easily conjectured) in the manner set forth in the above title.

22. *The Summons for the 18th of April, 1770. A Poem. 4to. Pr. 1s. 6d. Steidel.*

A satirical summons for celebrating the enlargement of Mr. Wilkes; well aimed, indeed, but not issued from the court of Parnassus.

23. *Hector. A dramatic Poem. 4to. Pr. 2s. 6d. Flexney.*

This performance, considered merely as a poem, has many beauties; but viewed in the light of a dramatic poem, may
be

be charged with several imperfections. The tenor of the fable is too uniform to afford interesting incidents; the episodes sometimes have no concatenation with the catastrophe; and the whole is rather a representation of character than of action. The following simile, though not destitute of poetical beauty, seems to be impertinently snatched by Sarpedon, from the mouth of Hector.

‘*Hec.* And in their peevish mood will deem of him—

‘*Sarp.* As of a flower, that genial suns have call’d
From earth’s cold lap, and ripen’d into bloom;
Vigorous and bold its opening foliage shoots,
Foils each rude blast, and mocks the nipping frost:
Till a rapacious fair, with wishful eye,
And hand unpitying, crops the blossom’d sweet,
And to her bosom bears the lovely prize:
Its painted honours thus transplanted fade,
It droops its languid head, nor as before
Wantons in air, and wafts its fragrance round.’

The character of Cassandra is properly introduced, and supported with an agreeable enthusiasm; as those of Priam, Hecuba, Hector, Andromache, and Paris, are conformable to the representation exhibited of them in the Iliad.

The author, in many of the speeches, has infused genuine strokes of the *Graia spiritus Camæna*; and the following sentiment, which flows from the mouth of Hecuba, is worthy of a queen and a heroine.

‘*Hec.* Oh, how I long to clasp my glorious boy,
Plumed in Pelides’ arms, celestial work,
And crimson’d, rash Patroclus, with thy blood!
Nor could I sorrow, if a manly scar
Stamp’d on his breast a spark of brighter honour,
Than the rich lustre of the mine can give.’

24. *The Old Women Weatherwise, an Interlude; as performed at the Theatre Royal in Drury-Lane.* 8vo. Pr. 6d. Bladon.

This Interlude is calculated only for an audience of old women; and we may venture to affirm, that had it been subjected to the judgment of Moliere’s house-keeper, it would scarcely have received her approbation.

25. *Pride and Ignorance, a Poem.* By Edward Nicklin, Gent. 4to. Pr. 2s. 6d. Baldwin.

This poem consists of above eight hundred lines. The reader will judge of the plan from the following argument, which the author has prefixed to it, and of the execution, from the following specimens which we have selected.

‘The

' The author addresses his muse, and builds a castle in the air. A concise view of the soul. The subject opens with a description of a battle, and the dreadful effects of war; which are attributed to the ambition of princes. Ambition is the source of tyranny; under which is described the principal causes of the fall of the Roman empire; with applicable reflections upon the manners of the present times. Pride exhibited in various characters. Ambition, as it is the cause of a noble emulation, in opposition to a contemptible one, displayed in a few characters. From the above the subject falls naturally into reflections upon ignorance. A sea-storm and battle, with reflections upon ignorance. A ludicrous scene, discovering the folly and ignorance of mankind; with which the poem ends.'

This author attempts both the sublime and the humorous. For a specimen of the first take the following lines :

' The storm increasing, devils and furies blend,
All hell broke loose, their frightful battles rend
The boiling, flaming, raging deep, that towers,
That, bellowing, shocks Olympus' dreadful powers!
The rocking, lab'ring ships, at random hurl'd
O'er faithless seas, 'gainst vengeful rocks are whirl'd,
Where bulg'd, and sunk, they feast the nether world.'

For a specimen of the latter, these will suffice :

' Worn out and tir'd, each man has told his tale,
And self-exhausted, other things prevail.
The news supplies them with the Ministry,
With Apprehensions, Wilkes, and Liberty.
' Curfus, he roars, and fires his mental spark,
And wakens Truth, by swearing he's i'th' dark.
' Gibus declares, when men get into place,
The Outs will murmur at their own disgrace :
That Wilkes and Rights, in ruling of the state,
Would prove as wrong as those the people hate.
' Squibbus in flames, not knowing where he goes,
Sets fire to Wilkes, or burns the Statesman's nose.'

26. *Appendix altera ad Opuscula. Oratio vncula, Collegii Medicorum Londinensis Cathedrae Valedicens. In Comitiiis, postride Divi Michaelis, 1767, ad Collegii Administrationem renovandam Designatis; Macchinaque incendiis extinguendis apta, contra permixtos rebelles Munitis; habita, A. D. Gulielmo Browne, Equite Aurato, Praefide. 4to. Pr. 1s. Owen.*

27. *Appendix II to Opuscula. A Farewell-Oration, to the Chair of the College of Physicians, London. Spoken in the Comitia, the Day*

Day after Saint Michael, 1767, appointed for renewing the College-Administration; and fortified, by a Fire-Engine, against the incendiary Licentiates. By Sir William Browne, M. D. Translated from the Latin. 4to. Pr. 1. Owen.

The author of this ridiculous composition, not content with exposing himself in most despicable Latin, has rendered his absurdities more indelible by translating it into English. The following extracts from that curious version will serve as a specimen.

'O ye rebel licentiates! by violating your faith, totally deserting the majority of your order, who obey, as behoves them, the statutes of the college, and deserve well from it; and soaring, by your pride and passion, both above your brethren, and above yourselves, because besides yourselves! O ye mimic, O counterfeit fellows! O ye so lately surgeons, apothecaries, from shops, and from such like low class, by our college-seal admitted, or rather, because you have been always called in our statutes by a better and righter name, *permissi*, permitted to exercise the faculty of physic in London and seven miles around the same, but not one foot farther, nor to any larger privilege, since even this itself may perhaps appear too large! O ye intire strangers to both our universities, the lights of science, not only to this kingdom, but also to the whole literary world: having mostly gotten your degrees, not from nursing mothers of learning, not from chaste matrons of letters, but from naked and beggarly academical harlots, most basely and miserably prostituting and selling themselves and their honours to every purchaser, even without so much as a sight of his person, and that too at a most pitiful price; who ought rather to seek for themselves a modest livelihood at their spinning wheel and loom.

O imitators! a most servile crew,

How is my scorn and jest provok'd by you!

To be free and speak the truth: while you, in this manner, have vainly attempted to sow your tail to our college, you have indeed tried to exhibit to me that ridiculous and absurd picture, so pleasantly described by Horace:

While female beauties all above praevale,

To end below, in a black fish's tail.'

'The praesident of the College of Physicians afraid of the rebel licentiates, mostly Scots! O horrible monster! what a disgrace would this be to me, what a disgrace would this be to you! For my own part, I certainly should sooner be afraid of flies, or gnats, than of this kind of medical wasps, making indeed a noise, and vibrating their tails, or, which means the same thing, heads, but having no stings either behind or before,

fore, and therefore spending their little souls in nothing else but noise.

• But to come at length to a conclusion, lest I should give you disgust, to whom I would always wish to give pleasure: to this seat of honor, conferring honor on every one, even on me though unworthy; which, I confess, I have ardently been ambitious of; which, I assert, I have cheerfully been in possession of; but which yet, now satiated with honor, and devoted for the future to medical pleasure, due, if I mistake not, to the drudgery of physic discharged for more than half a century, I at this time most thankfully relinquish; it remains only, that, resolving never to be forgetful of the obligation, I should express my farewell, which I will do in a word,

BE IT PERPETUAL.

Such low and ridiculous rant is a greater satire on the fellows of the Royal College of Physicians, than on the *rebel* licentiates: for what shall we think of the abilities of a body, of which the author of such miserable jargon was judged worthy to be the head! Satiated, therefore, with his nonsense, as he with his *honor*, we here take our farewell of Sir William Browne, and heartily pray, in his own words,

BE IT PERPETUAL!

28. *The Night and Moment. A Dialogue. Translated from the French, of M. Crebillon. 8vo. Pr. 2s. Richardson and Urquhart.*

This work, the authenticity of which seems to be pretty certain, is of such a nature, that we can neither analyse it, nor give any extracts from it. The translation appears to be too well executed. It is, in one sense of the words, neither immodest, nor indelicate, but is, perhaps, only the more dangerous on that score. If it gives a faithful picture, as from other accounts it seems to do, of the manners of French people of quality, they are such as, we hope, never will be imitated, like their other fashions and follies, by those of the same class in this country.

29. *The Conspiracy of the Spaniards against the Republic of Venice. Translated from the French of the Abbé St. Real. 8vo. Pr. 2s. 6d. Baldwin.*

The story of this conspiracy is well known both from the translation of it, printed in Croxal's Novels, and from its being the subject of Otway's famous tragedy of Venice Preserved. The Abbé St. Real is an author of great and deserved reputation among the French, in whose language, notwithstanding he was a native of Savoy, he wrote with great elegance,

gance and purity. His great excellence, besides developping the secret springs of action, lay in drawing characters. As a specimen of which, and the present translation, we shall here insert the character of the marquis of Bedamar, the head and prime mover of this famous conspiracy.

Don Alphonso de la Cueva, marquis of Bedamar, ambassador in ordinary at Venice, was one of the most exalted geniuses, and dangerous spirits that Spain ever produced. His own writings, still extant, speak him qualified with all endowments mentioned in ancient or modern history, that can contribute to form an extraordinary man. He compared passed events with the occurrences of his own time: he observed minutely the differences and resemblances of things; and what alteration the circumstances, in which they differed, produced in those, in which they agreed: he usually formed a judgment of the issue of an enterprize as soon as he knew the plan and the foundation of it: if he found by the event that he had been mistaken, he traced his error back to its source, and endeavoured to discover the cause of such mistake. By this study he became acquainted with the most certain methods and the most material circumstances, that presage success to great designs, and make them almost ever answer expectation. This continual practice of reading, meditating, and observing the transactions of the world, had raised him to so high a degree of sagacity that his conjectures on the future were looked upon, in the council of Spain, as amounting almost to prophecies. To this profound knowledge of the nature of important affairs were joined very singular talents for the management of them: a facility of expression, and a most captivating pleasingness of manner both in speaking and writing: an amazing penetration into the characters of men: an air always gay and open, with more fire than gravity; so remote at the same time from dissimulation as to have the appearance of pure nature: free and complaisant in his humour, and by so much the more impenetrable, as every one imagined he penetrated into it: a deportment soft, insinuating, and endearing, whereby he wormed out the secrets even of hearts the least communicative: add to all, an appearance of perfect ease and serenity of mind, even amidst the most cruel agitations.'

30. *History of the Gwedir Family, by Sir John Wynne, the first Baronet of that Name, who was born in 1553. 8vo. Pr. 2s. 6d. White.*

A tedious insipid genealogy of a Welch baronet, which, containing neither incident nor character, was a fitter subject for the pencil than the press.

31. *Remarks upon the Mortality among the horned Cattle, containing Directions for extirpating the Infection, or, at least, for obstructing its Progress. Translated from the Low-Dutch of Salomon de Monchy, M. D. 8vo. Pr. 1s. Cadell.*

The directions in this pamphlet are no more than to kill all the infected cattle within twenty-four hours, and so prevent the contagion from reaching the Sound.

32. *Virtues of British Herbs. With the History, Description, and Figures, of the several Kinds; an Account of the Diseases they will cure; the Method of giving them; and Management of the Patients in each Disease, &c. By John Hill, M. D. 8vo. Pr. 1s. 6d. Baldwin.*

This pamphlet contains no account of the virtues of herbs which were not formerly known: but as it gives a general idea of the qualities of a few of the most efficacious simples of our own country, it may be, in some degree, useful to private families.

33. *Remarks on the Composition, Use, and Effects of the Extract of Lead of Mr. Goulard, and of his Vegeto-Mineral Water. By G. Arnaud, M. D. 12mo. Pr. 1s. Elmsley.*

In a former Review *, we gave an account of Mr. Goulard's Treatise on the Extract of Lead; a medicine so much celebrated in many external disorders. These remarks of Mr. Arnaud relate chiefly to the method of prescribing that medicine, and are as follow.

'The proper and generally prescribed quantity of extract to a bottle of pure water, is two drachms (five penny weight) if the extract is well made, which quantity will make about a hundred and ten drops. Now if we suppose the bottle to weigh twenty-nine Troy ounces, and a glass of water to weigh about three ounces, the quantity of extract, according to the proportion given by Mr. Goulard, would exceed, or at least be equal to that of the vegeto-mineral water prescribed by him for common uses; when, on the contrary, the quantity ought to be diminished considerably. So that I would recommend, in inflammations of the eyes, to put only two drops of the extract to every ounce of water, and the same proportion to be observed in all cases, where the sensibility of the part is equally delicate, especially since Mr. Goulard has brought his extract to so great a degree of perfection.'

'Mr. Goulard does not recommend his pomatum in ophthalmies, and I think with great reason; greasy and oleagenous

* See vol. xxvii. p. 357.

substances are always dangerous in inflammations of the eyes, and erisipelatous complaints, though they are equally advisable for those of the ears: he ought to have recommended the frequent washing the eyes, externally with the vegeto-mineral water, and keeping a bolster constantly on them, well wetted with that water. This I have constantly practised with success, but you must be careful always to add some brandy, and even that which is camphorated. This omission, on the part of the author in his first prescription, gives an air of obscurity to the last part of his second paragraph, by putting you in mind there of the necessity of making use of brandy in the second prescription, as well as in the first; a circumstance he has entirely omitted. Let it be remarked, that camphorated brandy on all occasions is to be preferred to the non-camphorated, as I shall endeavour to prove in the following article.

‘It is my opinion, that in these cases, in which the author recommends the use of camphire, one of the most antiphlogistic, and antispasmodic medicines in physic or surgery, he does not prescribe it in large quantities enough. Camphire is one of those medicines we use too sparingly, not being sufficiently conversant in its effects, which are always wonderful, whether made use of externally or internally. I would recommend a work of Mr. Pouteau, intitled, *Melange de Chirurgie*, which would convince any one of the good qualities of this drug. I know an English gentleman, who not only preserves himself from, but cures himself of many complaints by the use of camphire, of which he takes inwardly a large quantity; and always carries about him a box of it. When I make use of this with the extract of Saturn, it is in large quantities, and with some precautions different from those of Mr. Goulard. If it is given in small quantities, it has no effect; when mixed with pomatums, cerates, liniments, it is obliged to undergo the heat of fire, by which means the volatile parts of it are evaporated; what remains of them, insensibly passes away, so that in a few days none is left. Whenever the vegeto-mineral water is made use of, I would recommend the same quantity of camphorated brandy, as the author prescribes of that which is not camphorated. This camphorated brandy should be kept in a bottle well corked; you must be careful likewise to fill it up now and then, and see that the camphire you make use of for this purpose is not too dry, but that it is fresh, oily, and of a strong perfume.’

34. *The Messiah. In nine Books. By John Cameron. 8vo.*
Pr. 4s. Robinson and Roberts.

This work is formed upon the plan of those mongrel compositions, those gallimaufries of sacred history and romance, which have been lately imported from Germany.

Mr. Cameron paraphrases the Scriptures in this manner :

‘ As soon as they had arrived, Judas approaches with a countenance full of guilty confusion ; he salutes his Master ; he embraces and kisses him with all the outward demonstrations of honour and respect. In this manner he is pointed out to the multitude, and distinguished from the rest of his disciples. Immediately with drawn swords, and a great number of staves lifted high, the enraged mob gathered around him ; while he, with a voice of mildness and majesty, thus bespoke the traitor : Judas, is this your friendship to me ? Do you betray your Master with a kiss ? The perfidious wretch stood confounded, and the crowd for a little time remained in awful suspense. Then he asked whom they sought ; they told him, it was Jesus of Nazareth : To which he replied, I am the very man you seek. At these words, to shew how awful goodness is when we mean to injure it, and how easily he could have baffled the most daring attempts against his life, a divine power unbraced their nerves, deprived them in a moment of all their strength, and threw them prostrate on the ground. Then had they perished in their impious attempts ; but he had compassion upon them, and suffered them to arise. As soon as they had recovered, he asked them again, Whom seek ye ? They replied, Jesus of Nazareth : then, said he, I am the man ; and therefore, if your designs are against me, let these my disciples depart without any molestation. At these words Malchas, a servant of the High Priest, stretched out his hand to lay hold upon him ; while Peter, transported with the most impetuous and precipitate zeal, drew his sword, and aiming at Malchas with a design to cleave his head asunder, he made a violent stroke ; but missing the head, he cut off his right ear : upon which, speedy vengeance would have dyed the garden with Simon’s blood, had not his Master, who formerly calmed the raging deep, at this time quieted the tumult of the people ; for turning to Malchas, he said, Patience, young man, excuse the rashness of my disciple, I’ll heal the wound ; then touching his ear, the effusion of blood was stopped, the pain instantly gone, and all was sound and whole.’

By this extract the reader will perceive, that Mr. Cameron’s production is not superior to those of his predecessors, either in elegance of style, or propriety of sentiment.